

THE
Spirit of Missions
AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

Vol. LXXXIII

JULY, 1918

No. 7

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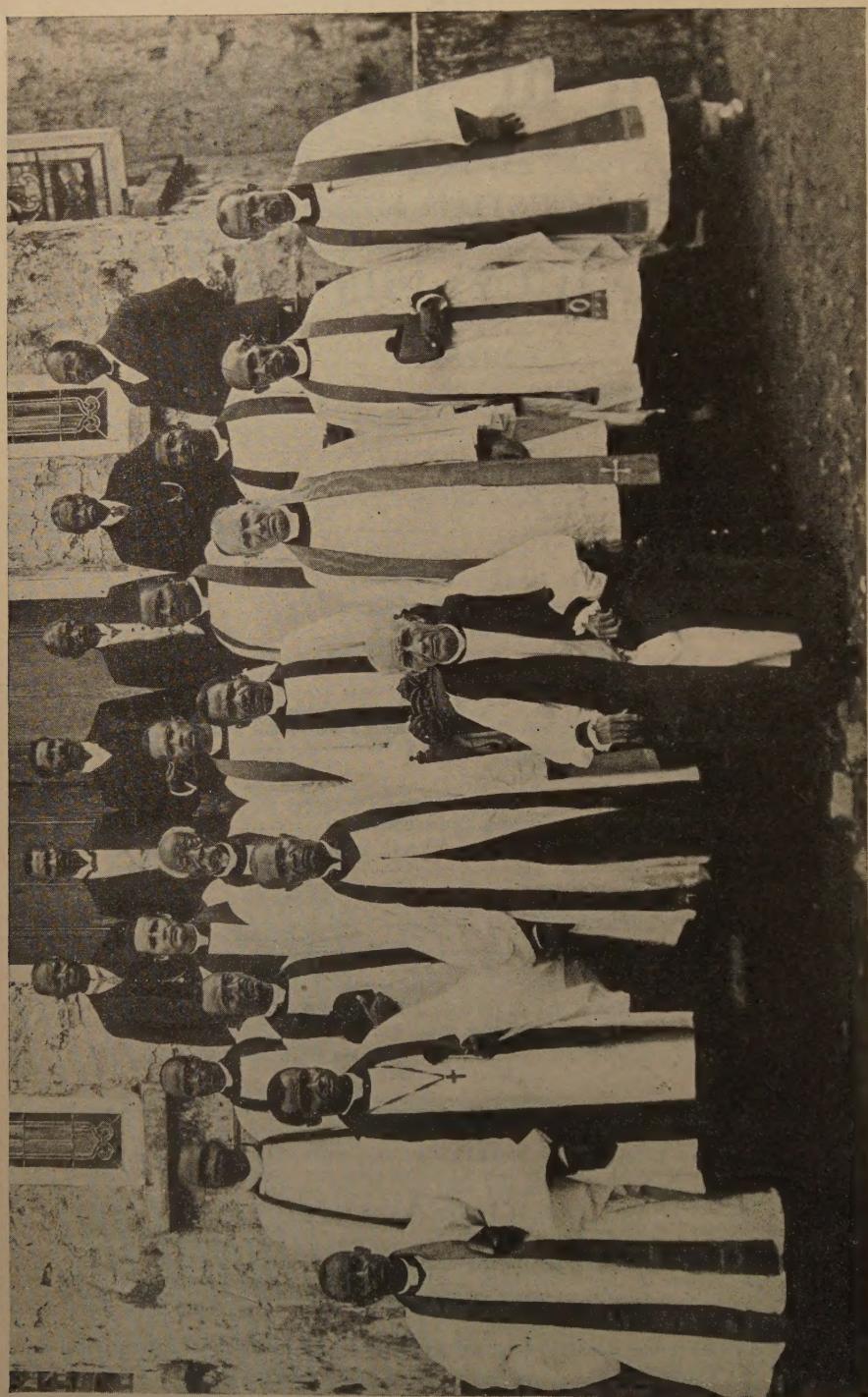
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BISHOP LLOYD AND GROUP AT THE CONVOCATION, MONROVIA

The clergy standing are from left to right: 1, T. G. Coleman, 2, A. H. F. Vinton, 3 (front), N. H. B. Cassell, 4 (back), 5, J. W. Pearson, 6, A. D. Simpson, 7 (back), John Frith, 8 (front), W. C. Cummings, 9, J. R. Davis, 10, G. W. Ferguson, Jr., 11, S. D. Ferguson, 12, Archdeacon Schofield, 13, F. A. K. Russell, 14, J. F. Dunbar.

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXIII

July, 1918

No. 7

THE PROGRESS OF THE KINGDOM

PROF. CAIRNS of Aberdeen said recently: "We must not get into the way of thinking and talking as if we had to wait till the end of the war before God could begin His healing and creating work . . . but we must continue our prayers and our labors for the evangelization of the world just because we believe that God is unremittingly at work even now, alike in His Providence and His Grace, bringing His Kingdom."

The words are so timely that we pass them on lest some should have missed the little volume of addresses* in which they appear, and because they are words which all of us need to hear and have repeated to us until we can see through the noise and confusion and misery, and fix our gaze on the peace that shall be when human society answers to the Revelation of the Son of God. Confused and distraught by the evil so rampant it is easy to forget there is anything for us to do. But looking beyond it all, and refusing to be held by anything except the promise of peace God will bring to pass when the militant blasphemy shall presently be driven from the earth, we at once become conscious of the high

privilege that is ours in giving ourselves up to be the instruments of his constructive purposes while those whom we cherish are fighting along with our allies for the truth which He revealed.

More and more does it become apparent that in lending her sons to the cause of civilization America is standing with those who defend the fair name of our Lord. But with us who are at home, disregard of His expressed desire that we should show Him to the nations would be more real because more subtle injury done Him than to fail to help destroy that power which has defied Him. For when victory shall rest on the brow of those heroes who are contending for humanity, the fault will be ours if the victors have not clear understanding with regard to the One who has led them and for the sake of whose honor they have jeopardized their lives. "I, if I be lifted up from the earth, will draw all men unto me." His own words are our witness that the struggle will not be in vain, but it is ours to meet the condition, and it is with us—as men speak—to determine the time when a right civilization shall be established in the earth. We may not wait till the war is over to begin to

**Christ and the World at War*. The Pilgrim Press, 14 Beacon Street, Boston, Mass.

The Progress of the Kingdom

help the peoples to know the Name of Him for whom they fight.

In the same address Prof. Cairns repeats the words of a chaplain from the trenches: "The British soldier has certainly got religion; I am not sure, however, that he has got Christianity." Words could not more clearly indicate what our task is or the danger which it is ours to avert. Human nature being what it is we can readily understand how thoughtful men cannot be continuously in conditions where all that is artificial is not only stripped off but becomes an offense, without realizing God. It is not hard to understand how such realization is the only security of a man's sanity. Nor is it difficult to believe that under the strain of their helplessness against the forces confronting them (not the physical force which they know they will overcome but the spiritual forces which have to do with their very selves) they should find strength in assurance of that hope with which the human creature instinctively turns to the Infinite when he is helpless. Every one of us is sustained by the belief that the devoted ones who are fighting surely know and are sustained by the thought of the love of God for His creatures. Indeed if we could analyze our feelings we would be sure that here is the explanation of our being able to go on day after day, knowing of the misery yet believing all will be well with those who have devoted themselves. But no class of human society can lay claim to such consolation as being its special prerogative. The Christ came to a world in which every race had known men who had triumphantly met life's contradictions through this very inspiration. It was to men who knew about the love of God for His creatures that our Lord showed *The Father*. And it was the love of God in *Christ Jesus* that His Church was instructed to show to the world that men might be set free and have their

life in abundance. The first is religion—the gift of the Eternal to all mankind. The other is the Revelation of the Love of the Father, intrusted to those who know Jesus as Christ that through making this known all men might be made able to think about things the way God thinks about them. So the question becomes very pertinent, shall the man who will get religion in the trenches be left with no chance to learn what Christianity is? This rests with us to determine, who are lamenting our inability to have part in this modern crusade on our Lord's behalf.

It is from this viewpoint that we shall consider the Church's Mission if we would seriously consider the relation between it and that service which every right-thinking man and woman among us must regard as their sacred obligation. Sooner or later we shall all see clearly that the end of the war will be for blessing in proportion as Christian people have succeeded in helping men to know our Lord. England and France have become conscious of this necessity because of their dreadful suffering, with the result that more vigorous effort to extend God's Kingdom is being made by both peoples than ever before—both the old societies in England are better supported in spite of the war than ever in their history.

The question is, shall we wait to be taught by suffering like theirs before we learn that the deifying of material force cannot be eliminated by physical means? Of necessity the operations of the Church for the propagation of the Gospel must be affected by the nation's demands. The nation will need people who have been or are ready to devote their lives to the various ministries of the Church. The nation must have right of way for any call it may want to make. And we should rejoice in this, for the nation is defending the truth for which our Lord gave Himself that men might

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know it and be free. Yet it were sheer infidelity to claim that because of these things we must wait till the war is over to begin. Men and women must leave their posts in answer to the call over there. This only means that those of us who cannot fight must forget our own interests and our own preference and fill the places left vacant. The nation must have of our possessions in larger measure than in the amount which she borrows from us, and which she keeps safe and will return with interest. Perhaps nothing of late has been so fine as the manner in which the people have poured out their gifts for the Red Cross and will give for the Y. M. C. A. But these should easily be taken care of by what we save in the reduction of our own expenses, for it can scarcely be thought that a serious-minded person can expend on himself in a time like the present all he has been in the habit of spending in the past. Those whom we cherish most have given up all for our security. For their sakes we should live carefully that we may be able to minister to their necessities. So while every day brings new demands upon us in the name of humanity and of the world's security, those things which are God's need not be touched nor need His work suffer if all of us will answer when our names are called that we may give account of our stewardship.

THE announcement that the Reverend Francis S. White has accepted his election and will at the earliest moment possible assume the duties of the Domestic Secretary, will be received with satisfaction throughout the Church. Mr. White has earned an enviable reputation by his devotion and industry, and he comes to the office having the advantage of a personal acquaintance with the missionary bishops as well as large knowledge of the missionary work within the States. His appointment

makes possible much work for the Church's extension, which in the past has been obliged to wait because there has been no one to care for it. It will also be possible to do what the growth of the work renders increasingly necessary, co-ordinate what is called the domestic work so that it may be carried on more systematically and with greater economy. Enough money has never been provided by the Church for its own development, but even the little that has been spent has never been used to the greatest advantage because it has been impossible for the bishops to work as though they had one problem to solve, or to help and support one another as they would have desired to do. Sometimes the result has been unnecessary duplication, sometimes loss through lack of co-operation which better knowledge of the general problem would have insured, sometimes discouragement resulting from sheer loneliness and weariness.

It is hoped now that it will be possible to strengthen the work by enabling the bishops to co-operate with each other more closely; to make the work of all more effective by enabling each to know what others are doing; and to give to each one the benefit of others' experience so that all may profit by what each has learned.

It is hoped also that all the bishops will find that their own interests will be best served by close co-operation between themselves and the Board. Heretofore it has been well-nigh impossible for any bishop to do anything except to press the work intrusted to him, compelling himself meanwhile to forget that there are others whose needs must be met. At the same time the Board has been driven to the position of seeming to ignore the needs of those who can find personal friends to help them, while it gave consideration to those who had no advocate. The result has been a situation which made the work of both more difficult,

The Progress of the Kingdom

since it has made the Board and the bishops seem to bid against one another for the Church's support.

Such a situation is of course intolerable as it is unprofitable and it is to be hoped that with a competent man to give his whole time to this department we shall soon see the Board and the bishops working together for a common purpose, the Board made strong enough to finance all the work ordered to be done by the General Convention, so that the bishops will be set free from the unwelcome task of constantly seeking for funds on their own account.

There are some fundamental principles which should always be kept in mind, since the Church cannot exert all its strength for its work till they are practically applied.

With regard to our doing our part towards fulfilling the Mission intrusted to the Church, the crux of the problem is the development of the Church in America. Not only does this come first, as describing our duty to our own land, but it is first because a weak and undeveloped Church cannot serve its branches adequately.

The surest as well as the most economical means for developing the American Church is to unify her work; determine how it should be carried forward, and appoint bishops to carry out the Church's policies who have been guaranteed the moral and financial support which can only be assured when the whole Church stands behind each bishop as her representative.

The first will be quickly realized once the whole Church understands that the reason for her development is that she may have strength to fulfill her Mission, and the other will be accomplished just as soon as the Board has the active co-operation of all the bishops in teaching the Church that if her work is to be worthily and successfully carried on, the Church must have a full treasury.

The first step towards this much to be desired condition of things has been taken in the appointment of a domestic secretary, and we are looking forward with confidence to a speedy ending of the confusion which has heretofore hindered the Church's progress.

One detail of the important work which has hitherto been neglected is suggested by the article in this number on the work among the Italians. From the viewpoint of the Church's obligation to help make all Americans able to become good citizens an article like this is most suggestive. Its lesson was emphasized recently when one of our papers told us that the draft had identified 40,000 Americans who could not speak English and 700,000 illiterates. Surely there is large need for a domestic secretary, and the need of him will insure the Church's co-operation in his effort to systematize the work intrusted to him.

THE twenty-fifth anniversary of the episcopate of Bishops Graves and McKim recalls a story of steady advance and increasing strength in the Church both in China and Japan. The whole Church will unite in thanksgivings for the blessings vouchsafed to these men and their fellow laborers. Both were consecrated when the missions to which they were sent were weak and hindered by the disagreements from which the Church in America was suffering. And yet they have the joy today of seeing our Lord's work growing and prosperous, until now they can almost declare that the work is established which seemed so weak when they were consecrated. The whole Church should be encouraged as these anniversaries are recalled and taught by this lesson to take long views of the work that means enlightenment for the world. It may save us from becoming discouraged at some moment when our best efforts are most sorely needed to safeguard the work's welfare.



THE SANCTUARY OF MISSIONS

LITANY FOR THE NATION

O LORD, save the State.
*And mercifully hear us
 when we call upon Thee.*
 Give peace in our time, O Lord.

*For it is Thou, Lord, only, that
 makest us dwell in safety.*

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them.

O Lord, arise, help us and deliver us for Thine honor.

For all the way that Thou hast led us in the years that are past; for guidance and chastisement; for suffering and success; for peril and peace; for vanquishment and victory;

We thank Thee, good Lord.

For the brave spirits that have labored and sacrificed that this might be a righteous nation;

We thank Thee, good Lord.

For the opportunity which is ours to carry on the great work, and establish justice, righteousness and peace in this land;

We thank Thee, good Lord.

From the sins that divide us; from the luxury that enervates and the prosperity that degrades; from forgetfulness of Thee and indifference to our fellowmen;

Good Lord, deliver us.

From boastfulness and aggression; from the temptation to use our strength to serve ourselves; from lack of sympathy and patience with other nations;

Good Lord, deliver us.

From the horrors of war; from callousness and cruelty; from forgetfulness of the rights of men made in Thine own image;

Good Lord, deliver us.

That it may please Thee to govern our rulers and all who are in authority, giving them

grace to execute justice and to maintain truth;

We beseech Thee to hear us, good Lord.

That it may please Thee to pour upon Thy people the spirit of prayer and supplication, and incline them to a fuller consecration of themselves and their substance to Thy service;

We beseech Thee to hear us, good Lord.

That it may please Thee to bring into the fellowship of Thy children the people of many kindreds and tongues who are gathered here from all nations of the earth;

We beseech Thee to hear us, good Lord.

That we may be turned from our blindness, our self-indulgence, our denial of Thee, and may learn as a nation that "there is none other that fighteth for us, but only Thou, O Lord";

We beseech Thee to hear us, good Lord.

That it may please Thee to hasten the day when Thy Kingdom shall have come among us; and through us Thy light shall shine upon those who are far off;

We beseech Thee to hear us, good Lord.

OUR FATHER, etc.



O ALMIGHTY GOD, God of the spirits of all flesh; We give thee thanks for all those who have laid down their lives for home and country; And we commend them to thy fatherly care and protection, beseeching thee that we, with them, may have our portion in the life of the world to come; through Jesus Christ our Lord. Amen.

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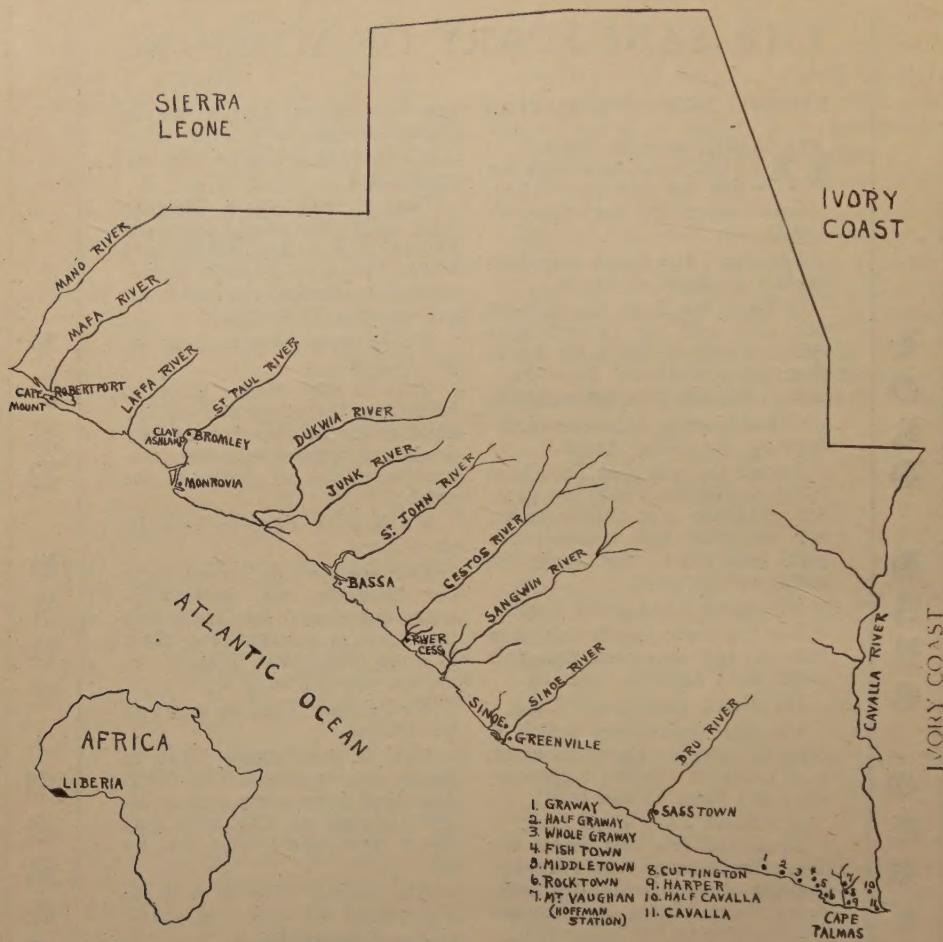
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THE MISSIONARY DISTRICT OF LIBERIA

This map was copied from a map drawn by Mr. George Gordon King and gives the supposed boundary of the Republic of Liberia.

The comparative size of Liberia and Africa is shown in the smaller map.

The distances along the coast are as follows: From the boundary to Cape Mount, 10 miles; Cape Mount to Monrovia, 40 miles; Monrovia to Bassa, 58 miles; Bassa to Sinoe, 90 miles; Sinoe to Cape Palmas, 90 miles; Cape Palmas to Cavalla, 12 miles. Total coast length, 300 miles.

The area of Liberia is approximately 41,000 square miles.

IMPRESSIONS OF LIBERIA

By Archdeacon Schofield



IT was my privilege to be one of the members of the recent commission appointed by the Presiding Bishop to make a visitation of the missionary district of Liberia. The report of this commission, which appeared in the last (June) issue of this magazine, gives a full and particular account of that visitation. The following impressions of the people and the country, jotted down on the spot, may serve to supplement that report and bring vividly before the Church her responsibility to and opportunity in Liberia:

We—the president of the Board of Missions and myself—left New York during the last days of 1917 for Africa, via England and France. Our experience in those countries has already been told in *THE SPIRIT OF MISSIONS*, so that this story will begin with our actual landing on the shore of the Dark Continent. We reached Freetown, Sierra Leone, on the first Sunday after the Epiphany, went on shore and at once to Saint George's Cathedral to say our thanksgiving. On Monday we had lunch with the bishop—the Right Reverend John Walmsley, D.D.—at his home about a mile down Fourah Bay Road. This is a very interesting native street, full of shops and small houses. Three days were well spent at Freetown, during which time Bishop Walmsley devoted himself unsparingly to us.

Monrovia. From Freetown we proceeded down the coast to Monrovia,

where we arrived on the afternoon of January twentieth. We had a splendid reception, of which I have already written (see *THE SPIRIT OF MISSIONS* for March, 1918, page 200 and April, 1918, page 267). On Tuesday the twenty-fourth we left Monrovia by the launch *John Payne*, *en route* for Cape Palmas, hoping to visit all the stations on the coast, either on our outward or homeward trips.

Mt. Vaughan. On Wednesday, January thirtieth, by hammock, carried by four strong young men, we visited the school at Mt. Vaughan. This was the starting place of the work of our Church in 1836. Here we stood beside the graves of many of our earlier missionaries—stood there praying God to amply reward their great sacrifices. Bishop Auer, the Reverend C. C. and Mrs. Hoffman, the Reverend Mr. Valentine, and many others, rest here. Here also is the grave of Thomas Toomey. He was the only one saved alive from a massacre of the captain and crew of the ship *Heroine* in March, 1852. In the midst of his danger he vowed to devote the rest of his life to missionary work if he should be saved. He did as promised. Here Bishop Lloyd confirmed his first class in Liberia. The members came from heathen tribes and the bishop's charge to the class was interpreted to them. Dr. Gardiner may well be proud of the thirty-six candidates he presented to the bishop. We returned at night, carried by our men, to the home of Chief Justice Dossen at Cape Palmas, arriving about half-past nine.

Cape Palmas. Sexagesima (February third) at Cape Palmas began

by Bishop Lloyd's baptizing a man and a child at Morning Prayer. At ten o'clock the bishop ordained three deacons. Saint Mark's Church was packed and canvas was spread over enough pews outside to seat as many more, so a great throng witnessed the ordination. The Reverend W. C. Cummings preached the sermon. At two o'clock we were greeted by the Sunday-school and received certificates of membership. Later we met the Woman's Auxiliary. At night there was a very large class for confirmation. This brought the day to a close.

Cavalla. On Monday we took a large canoe and went to Graway and on to Cavalla. At the latter place Bishop John Payne resided and Bishop Auer lived and worked. Epiphany Church is a strong stone Gothic church, with a battlement tower; the lime in the mortar was made from sea-shells. The building is as solid, after many years, as if it were made of cement. We were met by all the Christians, about two hundred, who were headed by a fife and drum band. Every few yards there were arches made of cocoanut palms and on them were hung flags and banners and pennants of every kind. The scene was enlivened by about two hundred naked boys and girls coming out along the beach to meet us. They remained with us until we reached the church.

Graway. Next day we had a conference with the king and his chiefs, and as a mark of gratitude he wished to present Bishop Lloyd with a whole bullock. At Whole Graway (there are two towns, Whole Graway and Half Graway) we passed a scene of great interest. Some women were dancing in honor of a woman who had died some days before. These people have many customs intended to honor their dead. They almost always kindle a little fire outside their huts to warm the spirits of their dead

whom they believe return at night to visit their former homes. Primitive things are all about one in Liberia. At dawn one can see a child come with a stick and light it at the fire of some larger house, carry it away glowing and burning, keeping its flame going by waving it skillfully in the air. This is their method of building a fire with which to get breakfast. Or one sees a woman with a few hot embers in an iron censer, carrying fire thus for several miles along the beach to cook a fish for the noon meal for herself and husband who is using a cast net from the shore.

River Cess. Here we met a man of sixty years, just come down for the very first time from twenty miles in the interior to see the Atlantic Ocean. When we white men went ashore from the *John Payne*, the mission's oil-burning motor launch, his modesty so overcame him when we bade him a cheery "Good evening" that he made no response but just looked at us shyly as a child might do. Early the next morning he was at the waterside to see this wonder of all wonders—a boat that went without paddles or rowers. It was cool, almost cold, but this man had on less than a half yard of cloth; he held his hands and arms over his chest trying to keep warm. His face lighted up with keenest interest as the motor was being started, and the puffing engine seemed to him a strange incarnation of white man's magic. Hoping to please him we gave him a piece of purple ribbon which some man tied around his neck; every few moments he would run his finger around under the ribbon, as pleased as the youngest child might have been with the gift. We made signs to him as his language was different from that of the others present, to come and get on the launch, but he at once moved farther back, showing reluctance and fear. Yet he made us understand that if we would

Impressions of Liberia

wait until he went home to show those in the interior the purple ribbon he might like to go for a little trip with us, as he trusted us.

Sasstown. At this place we saw the first native blacksmith forge. Two large logs were hollowed out on the side and covered with large, loose pouches of goat skins. The smith standing between these grasps the tops of the pouches and pulls them up and pushes them down with alternate hands, forcing air into a clay tube which extends into the fire. They burn palm-nut shells, which, being full of oil, make a fierce heat.

The most common thing is to see a woman pounding something to eat in a large wooden mortar. The cooking in a heathen native house is done over an open fire; three or four stones support the kettle; fish is broiled on a large, round wire support, made much as if one spread chicken wire inside the hoops from a hogshead; this frame hangs from the roof of the house and can be moved over quite a large space so as to bring the fish to the right place over the fire. Almost everything they wish to keep is put up in a sort of attic loft and smoked. We wondered that they had nothing like a chimney in their houses until we learned that the wood smoke which they used to preserve everything which they wished to keep, as well as rice, oranges and many other things which did not need smoke, was necessary to preserve their roof, for if the smoke did not go up and find its way out through the thatch the roof would soon decay; if often smoked it lasts many years. The fact that the wood smoke is very hard on the eyes and their doors are not as high as ours made most of them look weak-eyed. But in reality, unless their eyes are smoke dimmed, they can see farther than we can.

A good meal can be gotten almost in one's dooryard—cocoanut, bread-

fruit, papua, bananas, oranges, mango plums, many vegetables, edoes, sweet potatoes, tomatoes, cassava, rice, sugar-cane; the yams when mashed are very like our white potatoes. Fish is to be had from the ocean, also large firm deep-sea oysters. Nature furnishes in abundance all one wishes to have, but the air is full of fears, witchcraft, suspicion, dark underhand double-dealing.

We saw the king at Sasstown, who for seven years has been an absolute despot. At the end of seven years a king is always slain; if he runs away his family are killed. We tried to persuade the chiefs to support their boys and girls at our mission schools. When we talked of it to the Cavalla chief, one old man said, "No man was such a fool as to send his child to school to be hungry." But they finally saw it was nobler to feed their own and help the Board. The Church has educated easily two-thirds of the men of Liberia and trained the women who are their wives, many presidents, chief justices, senators, lawyers, missionaries, women mission workers. We met an aged man who had been a catechist for fifty years, who had his early training in the schools supported by the Board. Many of the tribes have furnished us splendid men. Dr. Gardiner is a member of the Vey tribe of Cape Mount region. The Reverend Mr. Muhlenberg is a Grebo. The best missionary work among the heathen tribes, which are still right at the doors of the Liberian people, is shown in the homes and towns which have been built by the tribesmen who were trained at the Cuttington School. Without the help of our school the hundreds of splendid, although naked, boys that swarmed out to meet us from every village, must grow up to be ignorant men, and the girls the victims of polygamy and all the vices of a superstitious people. We need an enlarged industrial training, saw-mills, brick-yards, rice and coffee cleaning

Impressions of Liberia

machinery, salt-evaporating plants, railways, a large number of ships to connect this land with America. The coffee here is splendid and fine rice can be raised. Lumber of a dozen superior varieties is rotting in the inland. Liberia is without public schools because the world war has nearly demolished her out-going trade and robbed her of a market, except for palm-oil, palm-nut kernels, and a fiber for stiff brushes. Her coffee and rice ought to find a market. But until they have machinery to clean the coffee and rice they will find themselves out-distanced in the competition of the world's markets. At present they have only a wooden mortar with a large staff with which to hull rice or shell coffee. We must send experts to lay the foundations of their future industries, and it must be a work of love.

Rocktown. The great day of all was Wednesday, February sixth. We were ferried over in a surf-boat to the opposite side of the river and carried in a hammock seven miles to Rocktown. There a great throng, waving palm branches, met us. Such words of welcome and such words of praise as were here and everywhere heaped upon the Church in America for all that has been done, and such petitions as were presented for enlargement of present works, so many places begging for teachers and clergy and schools and offers to build churches, would make the hardest heart melt. Here we met the aged catechist, E. Wade Appleton, and his wife, who have been in the work since the fifties. At the services I baptized eighty-seven persons and the bishop confirmed one hundred and twenty-three. There have been altogether three hundred and eighty-one confirmations in the Cape Palmas region.

It would interest the Church at home could they see the president of the Board of Missions preaching or

speaking to a group of kings or chiefs. At Rocktown the king of Rocktown, the king of Fishtown, the king of Middletown, about ten chiefs and a high priest were assembled. The sermons and addresses have to be interpreted sentence by sentence so that it takes a long time.

The high priest of a town is quite a personage. He carries a square of skin of some animal, with dark hair on it, which is his insignia of office; he wears light blue denim trousers. If a riot occurs he goes to the place and holds up his square of dark colored skin as a sign of silence. At once every one is quiet. If their town is attacked he is the last one to leave, and until he gives the sign by holding his insignia up before him no one can flee. He rarely speaks, but if in a parley one of the speakers says the wrong thing the chief priest holds up his insignia to silence or warn the speaker. His wife cannot shake hands with anyone, and no man can go in a canoe which carries her. When a chief priest dies no lamentation is made. He is buried at midnight in secret and not even his wife or children can see the burial. The people do not talk about the death—they pretend the high priest has gone on a visit. Months go by before it is admitted he has died. The succession is in his own family.

When we turned homeward it was late afternoon. Darkness comes on in a few moments after the sun has set, so shortly we were being carried along the beach in the dark, with the waves lapping the feet of the men who carried us. The frame which supported the hammock rested upon the heads of four men. About eight o'clock, tired, but feeling that our work was a great privilege, we reached the home of Chief Justice James J. Dossen, where we were most carefully entertained.

Cuttington. Our next visit was to Cuttington, the seat of our Divinity



THE FACULTY AT CUTTINGTON

School in Liberia. "What did you find at Cuttington?" is a very natural question. We found on a hill east of Cape Palmas a splendid large property, a great coffee plantation in size with some hundred coffee trees in bearing, at the east end of which stood a stone building three stories high. There are five teachers and something like seventy young men and boys—with a good number of boys among the seventy. Their living arrangements in no sense resemble a boys' school or college in the United States. Living in the tropics, furniture in the rooms of a few older boys who had rooms at all was only a bed and chair, a trunk or a box for personal belongings. Many come from heathen tribes and therefore bring nothing with them. Most of the boys sleep in two large dormitories where were only their beds, simple iron beds.

What of the equipment, desks, etc.? Not a single desk did I see. One or two simple blackboards, some maps and books. The dining room was long and furnished with heavy, plain board tables and benches, neat and clean,

nothing like sideboards or in fact anything else. The everlasting rice eaten—brought from America—was in white enameled ware, and everyone looked well nourished. (I don't mean they eat only rice, but it always appears very prominent.) The water used comes from a spring about two hundred feet south of the main building, which is of fair quality, not, however, the sparkling cool water we associate with that word "spring", but a considerable stream of water, perhaps as much as would flow through a half-inch pipe, flows from beneath some rocks and is collected in the rock receptacle made by walling off a depression between the rocks about twenty feet below where the water appears, until something like a couple of barrels of water is stored.

The simple cooking is done in a small annex to the middle back wall of the school so that no heat or smoke will be made in the building proper. Do not picture ranges and steam boilers. The cooking is primitive and mostly over fires on hearths under a great fireplace.

Impressions of Liberia

Do you get an idea of this, one of the greatest institutions of Liberia, as being very poorly equipped? Well, that is what I wish you to see. Now from that school come, and have come for many years, nearly all of the native sons who have made this Republic possible. What an amount of application it requires on the part of the pupils and what ingenuity on the part of the principal and instructors to train men, I leave you to imagine, but I must testify that many men of very well-trained minds were there schooled and they are the leaders today of a grand fight to maintain free institutions in the country.

Brierly Hall at Cape Palmas, and the school in the Julia C. Emery Hall at Bromley, fifteen miles from Monrovia up the Saint Paul River, are our two girls' schools. The equipment is far more adequate at Brierly Hall than at Cuttington, and this school—Brierly Hall at Cape Palmas—has trained practically the wives of all the missionaries and catechists and lawyers so that they could with efficiency and grace preside over the home life and lead in the activities of social and Church life. They have learned everything, how to cook and how to serve good food, how to make a home, how to dress and make some simple dresses; even hats of home manufacture are coming into use among their children. The present pupils are fine strong girls. What a pathetic thing this country would be without these schools, no one who has never been to Liberia can in the least imagine.

Bromley. When we reached Bromley and saw the eager alert girls who had yet better equipment we wished we could see some of their class work and hear them singing part songs as we did at Brierly Hall. But we were only there for a service and on Sunday, and did not get a chance to compare their work. The

Julia C. Emery Hall is by far the best building of our missionary school properties. It is surrounded by a large plot of two hundred acres of level ground, fronting on the river which is only one hundred feet away. They have a good well, a windlass and bucket to get the water up, nice desks and seats in the assembly, good home-made split-bottom chairs in chapel and dining room. The chapel furnishings, communion silver and linen very good; a splendid reed organ with a competent organist. This is one organ—perhaps the only one we have heard—that does not seem to have been affected by the climate. Most of them seem to have been badly hit.

Clay-Ashland. We were also very favorably impressed with the school and church at Clay-Ashland which is near Bromley and is the original site of the girls' school. Only a mile or two separates these schools. Most of the boys in the schools like Clay-Ashland are small, running between five and twelve years, with a few older boys. The boys helped with the work in cooking and keeping the school and raising vegetables. They were manly, self-reliant-looking lads.

These and other schools are a large part of the educational plant of Liberia. Without them the Macedonian cry must have been indeed very insistent and there is now a very urgent need of industrial training for the making of competent mechanics and farmers, for many young men, perhaps the very best, go away to get this training up and down the coast of West Africa and never return. It is sad to see a man who taught himself how to make a pair of shoes; it is sad to see a boat built by one who never saw a boat built but had to copy his ideas. The architecture of some buildings is evidence that training was needed. The waste effort is so great unless hands are trained. There are no men who could run



VIEW OF THE HARBOR FROM MONROVIA

Monrovia itself is built on the hillside with Krutown close to the water at the extreme left. The little island at the right is "God's Providence Island" where the first settlers took refuge



A CLOSE VIEW OF MONROVIA



KRUTOWN

A village of civilized Krus immediately adjoining Monrovia. The native chapel is seen at the right



TRINITY MEMORIAL CHURCH, MONROVIA
The school is held in the building next to the church



EPISCOPAL RESIDENCE, MONROVIA

CONFIRMATION CLASS, CAPE MOUNT

The girls are from the House of Bethany and the boys from Saint John's. Since Mr. Matthews retired the chief responsibility has fallen upon the teacher, James D'Walh, who was educated at the school



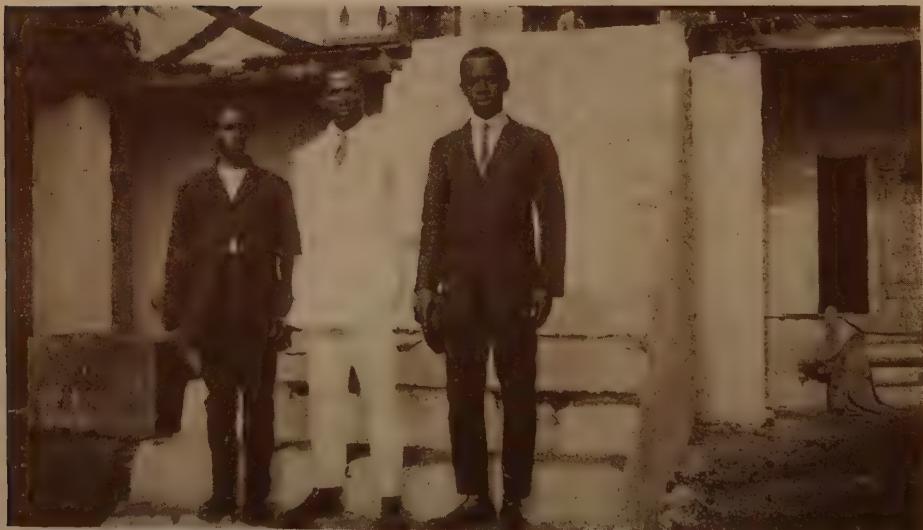


THE RECEPTION WHICH GREETED THE COMMISSION AT ROCKTOWN
The people formed in two long lines and many of them carried palm branches to wave



A GROUP AT ROCKTOWN

"Boys by the hundreds were seen at many places with no school to attend"



THE THREE WHO WERE ORDAINED DEACON BY BISHOP LLOYD

These men are graduates of Cuttington



THE HOUSE OF BETHANY, CAPE MOUNT

This is the school with which Miss Ridgely has been identified for twelve years



SAINT TIMOTHY'S HOSPITAL, CAPE MOUNT

This hospital is the outgrowth of work which Miss Conway began in her own house three years ago. It is our only hospital in Liberia



APPROACHING MONROVIA



MISS RIDGELY AND THREE OF HER TEACHERS AT THE HOUSE OF BETHANY

trains or repair machinery in railroad shops, nor are there saw-mills, brick-yards nor practically any of the things most needed to develop resources. If these people can have guidance they will shine all over Africa. We must teach them now and then let them teach the heathen people near them that the Republic and its government may be made the benefactor and thus be built up. If we should first go and teach the heathen natives the trades they would not honor their government. The stability of everything depends upon the hold the government has on all the people within its borders. For that reason the continuance of schools where the tribal languages are taught should be discouraged and English only should be taught. Preaching in native languages is still necessary, but even that will pass away after a generation or two of school children have gone through the schools, once schools are established in anything like every town. Now the Church does a very large part of the training and the government is only beginning to take up in earnest the

education of the children because of lack of funds, not because of lack of deep interest. Mission or parochial schools have, until very recent years, been the only schools except some few night schools. Mr. George M. Davis of Greenville has taught a night school without salary for twenty-five years. The present principal at Cuttington was one of his pupils.

Cape Mount. The last place we visited was Cape Mount, where the Reverend Nathan Matthews did such devoted work for seventeen years. We were welcomed by the girls of the House of Bethany and the boys of Saint John's Mission School. Miss Ridgely was beaming with joy that at last the president of the Board of Missions was to see this, by far the most interesting of all our work in Liberia. Mr. D'Walu, who is in charge of Saint John's School, entertained us in his cottage, and we had celebration of the Holy Communion on Sunday, March third. This was the first celebration they had had in a long number of months. We had bap-

Impressions of Liberia

tisms and confirmation at Cape Mount in the morning, and at the three o'clock service at Grassville.

This group of buildings would house more boys, could we spend the money to support them. When one goes into the villages from which these boys come and from which Miss Ridgely, Miss Conway and Miss Seaman get their girls, one wishes the schools could be trebled in size and that several teachers and a missionary priest could be added to the staff. We wished we had \$10,000 to spend here to erect a model plant. I say missionary priest advisedly, for when we went overland on our way back to Monrovia (the boat broke down so we simply had to go overland) we found out very quickly what it meant to a village to have had Mr. Matthews at Cape Mount, and to have a man and wife who had once been fully trained there settle and establish a home among heathen people. Mr. Sherman and Mr. Diggs, two brothers at Bendew, who are now about forty years of age, were both trained at Saint John's School, Cape Mount. Their skill as builders, their leadership of their tribe and vicinity, were a great surprise. I think none of those many men of China and Japan whom the Church has trained is any more important in his community than either of these brothers is in his. Their oldest brother is the chief of the village; he was away and we did not see him. As we spent the night and half of a day following in this village we had a good chance to see the influence exerted by some of the men trained by Mrs. Brierly and to hear how she used to take a picked group of boys and girls from her school and go with them into these same villages and sing and hold services and speak to the people; the boys and girls she had with her attracted many to the school as the parents learned that if they sent their children they would be taught

to read English and some day return enlightened.

Their hospitality was boundless—they gave us the best rooms available and clean, neat beds. They had made good chairs and there was matting on the floor. They killed a sheep for us and gave us much of their native food—rice, fish and cassava. They went to work to build hammock frames for us, as the government officials passing up into the interior had all of their hammocks in use. This meant a day's work. They put a canopy over the hammocks to shade us from the sun. The town herald went around in the evening, crying aloud that no one was to leave the village in the morning to attend to farm work until enough men were secured to carry our three hammocks. We learned how these men went into the interior with the government officials and told the people to obey the laws and taught them to live as Mrs. Brierly had taught them. Their own children are now in our schools. We went over the lake for a long way before we began to go overland and stayed at Jondoo on Tuesday night. Here we were most hospitably received and everything was done for us by a young man and his wife, both of whom had been trained in our mission. The wife had also gone to the Annie Walsh School at Freetown. When we went to the next towns we came into Mohammedian villages; there the influence of that half-religion at once made us feel the coolness. They let us have the guest house, they sold us rice, but they stayed away from us. We saw the mosque where their services were said, we heard the youth with lessons carefully copied out by hand on what looked like wooden paddles, repeating their lessons aloud together.

At one place we saw a fence in the forest with a small entrance and were told that it was the entrance into the "gree-gree bush" and the old mother of our host, the head man, asked us

Impressions of Liberia

to excuse her, as she was instructing about twenty young girls or young women in this gree-gree bush. Later we could hear them singing their night hymn and the next morning we heard them again singing shortly after dawn. How close to the hidden secrets of their tribe life this made us feel, for in the gree-gree bush each boy and each girl must be taught the secrets of the tribe and all its customs, and it means death to betray those secrets.

We saw the smith using his primitive forge; we saw a woman in a village spinning with her hand spindle, giving it a twirl as a child does a small top—the lower end of the spindle rests in a small bowl on which the little iron point on which it revolves rests. That way of working cotton has been in use for over a thousand years. Their cloth, which is woven in breadths about six inches wide, is very serviceable and smooth. We visited Royeville, one of the missions which is located in a farming community. Here the Reverend C. L. Simpson gave forty-nine acres for a church and school property, and he has been able to add to it until we now have more than two hundred acres of fertile land, some given by the government to encourage education. One could see that the farmers and their children were being greatly benefited by their schooling. But they wanted a boarding-school that they might take in some twenty native boys and train them to be Christians—and to be Christians means to become good citizens. Practically all our boys and girls in the boarding schools are from heathen native tribes. Many of the clergy are Kru, Grebo, Vey and other tribesmen, and their guttural speech shows the effort made to master a foreign tongue, but they are holy men. Their wives in most every case were trained in our schools. Education of the young in Liberia since the great war began has been left, practically all of it, to the various mission schools. A

little effort was made in public schools, but they had to be given up. The Church is much loved because she has trained and is now training a large majority of the children of the civilized communities and has gathered so many out of the tribes.

If you were striving to build a great republic and had no money to pay teachers and had only two newspapers in the land—and those with a very limited circulation—you would understand how much the Church and its schools would mean. When the Church sends a Commission all the way from America to study the best way to help in the future the officials of the Liberian government lay aside everything else to welcome and help the Commission. The President and practically every member of the Cabinet and the Houses of Legislature, which correspond to our Congress, came to hear the Bishop.

There are many things needed, but we are striving to learn their plans, their point of view, for if we can co-operate with their best plans it will be so much better than to try to get them to accept our ways and pre-conceived ideas of what they need. We wish to see the Republic become successful and feel very thankful that our leaders have so wisely aided in that great task, for if Liberia succeeds many others parts of Africa will copy her free institutions.

We went through ten or twelve towns, and wished as we went that the Church could plant a really adequate mission in the midst of each one of the many tribes of Liberia, and that those places already in existence could be strengthened, because they are the hope of Liberia. Forty thousand civilized people are not enough among two millions to maintain Christian institutions. If Liberia can succeed she will lighten all Africa by showing that Negroes can establish and maintain a good self-governing state.



THE POLICE STATION

This picture was taken after a corporate communion of the Woman's Auxiliary

A UNITED OFFERING MISSIONARY IN A POLICE STATION

By *Elizabeth G. Newbold, Deaconess*



IN the land of the rising sun there lies in the missionary district of Tokyo the province of the Blessed Isle (Fukushima) in area equal to the states of Connecticut and Rhode Island. The inhabitants call it the "most unopened" part of Japan. It

is far from the sea, hemmed in by mountains, with the railroad skirting only the eastern edge of it so that the great mass of the people know of the twentieth century progress by hearsay only. For twenty-five years the missionaries of the Master, on foot or by stage coach, or by *jinrikisha* have been pushing farther and farther into those mountain fastnesses—many times in peril of drowning or of being buried under avalanches of snow. But now a section of the railroad from the Pacific Ocean to the Japan Sea cuts straight across the province, giving access to many heretofore inaccessible villages and opening wide the doors of opportunity to any one really eager to see that "every creature" has an opportunity of receiving salvation through the Cross of Christ.

The town of Koriyama lies at the junction of the new railroad with the main line. It has always been a town of merchants, which fact in itself ought to make it appealing to Americans. There are tobacco and silk factories there and railroad men are now pouring in. Therefore it is an excellent place for headquarters for missionary work in the rural districts. The great-

est difficulty, however, has been in the matter of residence. There is no place which is suitable.

"Couldn't you board?" someone will ask. I could if any Japanese housewife would care to be bothered with a "foreigner"—but no one would; and if the foreigner could eat Japanese food entirely and sleep and sit entirely on the floor—she can't and keep well.

"Why could you not rent a house?" is the next question. That is a good idea and it appealed to me. I want you to come with me to hunt one. You know of course that practically all Japanese houses are but one story with low, overhanging eaves which keep out a great deal of sunlight; that there is no cellar, just an open space underneath the house through which the winds blow and keep your feet nice and cool—in winter; that the outer doors are solid wood and the inner ones paper; that there are no windows and no chimney. As the bishop prefers live missionaries to dead ones, he will not allow them to live in such a house. There are some two-story houses on the main street but they are the shops owned and occupied by the merchants, their families, apprentices and stock and are not for rent.

However, there is a two-story house for rent. It is somewhat in American style. Let us look in—The odor is pretty bad but we get used to it. But the dirt! It does seem hopeless but let us ask about it.

Inquiry elicits the fact that we can rent the house for seven dollars a month—rather cheap for such a large house. There must be a pig in the poke. So I ask the landlord who last occupied it. He replies that it has been vacant a long time.

A United Offering Missionary in a Police Station

"Yes but when it was occupied, who were in it?"

"I do not just recollect. I think it was—I am not sure—but I think it was a machine shop." (That accounts for some of the dirt and some of the smell.)

"Before that?"

"Before that, it was vacant a long time."

"To be sure, but I suppose it was occupied before the machine shop?"

"Oh, yes, it was occupied."

"Was there a family in it?"

"Yes, there was a family in it."

"What was their business?"

"Restaurant." (That would account for some more of the dirt and some more of the smell.)

"Was it built for a restaurant?"

"Probably not."

"Who was in it before?"

"It was vacant a long time."

"I presume so. Have you owned it long?"

"About fifteen years."

"What was it used for then?"

"It was built for the police station." (That would account for the rest of the dirt and the rest of the smell.)

Of course no respectable Japanese family would live in it, but the United Offering missionary of the Woman's Auxiliary of the great American Church is willing to, until a better

place is found. The bargain is closed. By a liberal use of lye and plaster the police station is made habitable. The missionary and her "family" move in. The priest has a short service of blessing in the tiny chapel and the police station is turned into *Sei Maxiakwan* (Saint Mary's House).

The study looks but is not very comfortable. A stove was set up by simply running the stove pipe through the side of the house. To be sure when the bishop visited Saint Mary's House, he asked if he might move his chair as he felt a draught, but he could find no place where he did not feel a draught. The small kitchen, alas, is dark and in winter the snow drifts in and lies in little mountains never melting, and for days the wind is so strong we can hardly even boil water. The bath room, six feet square, adjoining the kitchen, is dark and dirty, heated only by the bath tub of hot water which is more than counterbalanced by the cold north-west wind sweeping through the paper window. Truly cleanliness is next to godliness—under such conditions. At least one does not need a hairshirt for the purpose of subduing the flesh to the spirit.

This in brief is the story of how one of your missionaries has gotten into a police station. Will you help her out?

WHAT CERTAIN SUMS WILL DO

\$1.00 will buy 1 Japanese mat—70 are needed	\$70.00	\$150.00 will build the chapel.....	150.00
\$5.00 will buy 1 paper partition— 8 are needed.....	40.00	\$100.00 will build the room for classes and meetings.....	100.00
\$10.00 will buy 1 window—15 are needed	150.00	\$50.00 will build one Japanese bed- room—3 are needed.....	150.00
\$15.00 will buy 1 plaster partition— 10 are needed.....	150.00	\$150.00 will build the study.....	150.00
\$50.00 will build the kitchen.....	50.00	\$75.00 will build an American bed- room—2 are needed.....	150.00
\$50.00 will build the Japanese bath room	50.00	\$500.00 will build the chimneys and fireplaces	500.00
\$90.00 will buy the flooring for the hallways	90.00	\$700.00 will build the wooden framework	700.00
\$100.00 will build the dining-room.	100.00	\$800.00 will put on the roof.....	800.00
\$100.00 will build the American bath room	100.00	Total needed.....	\$3,500.00



SAINT JOHN'S BOY SCOUTS MARCHING TO JOIN IN THE ALL-SHANGHAI PARADE

SOME CHINESE BOY SCOUTS

By Donald Roberts, Scoutmaster



WHEN the first troop of Boy Scouts was started a few years ago in one of the states of the South, a friend to whom I described the object of the movement and the value it would have for boys remarked in a tone of weariness, "There are so many 'good things' of that sort".

Yet if one looks at a map recently published, showing a black spot for every Scout organization in the United States, it is evident at once—if successful growth is a measure of worth—that the Boy Scout movement is one of the exceptional "good things". The Boy Scouts of America are two hundred and fifty thousand strong.

There is little doubt that the movement is going to spread in China as well; it has already a very good start. Our scout-map of China would indicate organizations already flourishing in Peking, Hankow, Wuchang, Canton, Amoy, Nanking, Soochow, and Wusih; and Shanghai would have to be credited with no less than eighteen troops of native scouts. Chinese educators have been so favorably impressed with what scouting can do for boys that they have introduced it into the curriculum of some of the schools of this province. The Government Institute of Technology—our athletic rivals—have a body of more than two hundred scouts.

Our troop at Saint John's, officially known as the Third Shanghai Troop of Chinese Boy Scouts, numbers a little over fifty. It was started by Mr. J. R. Norton, its first scoutmaster, in



AN INTER-PATROL COMPETITION IN SIGNALLING AND TYING KNOTS

1913, and has now become a recognized part of the school and college life. If the reader could accompany us on one of our camping trips, or even spend a night under canvas with us across Soochow Creek on our own grounds, he would find that the Chinese boy is not essentially different from the American boy. He takes equal delight in "roughing it"—sleeping on straw, eating the meal he himself has cooked over a camp fire, and, if need be, breaking camp in a downpour of rain.

When we camped at Quinsan, on the hill from which "Chinese" Gordon some sixty years ago surveyed the country before marching on to Soochow, our camp attracted great numbers of natives, and the wives of some of the gentry came to visit us, borne up the hill in sedan chairs by their rhythmically chanting coolie-bearers. All were interested to see how the *doong ts-jün* amused themselves. It was a beautiful spring day, and below us for miles in all directions lay the level plain with its winding waterways, its villages with their white walls, its orchards pink with peach blossoms, its fields one great expanse of the luxuriant yellow rape.

Scouting is valuable to the Chinese boy in many ways, but chiefly, perhaps, in that it teaches him to *do* things, to show initiative, to render as-

sistance, when his countrymen stand and look on at some person in distress without moving a hand to help. When a soldier tried to commit suicide in Soochow Creek and his body was drawn up on the bank at our grounds, some of our scouts were the first to attempt to revive him by first-aid methods learned in passing their scout tests. When some students fell into the water from a crowded ferry, scouts were on hand immediately to help them out. In a circular sent out two years ago by the district scoutmaster the following reference was made to one of our scouts: "I wish to record with pleasure the excellent first aid work done by Asst. S. M. Hsü of the 5th Troop and Patrol Leader Zung Lauh Jung of the 3rd Troop, when by prompt and efficient first aid they undoubtedly saved the life of a poor old woman who had been run over by a tram."

Among the scouting activities for which Chinese boys show great aptitude one of the most important is flag signalling. The Reverend Benjamin Yen of Wuchang, who has the distinction of having started the first native Boy Scout troop in China, at Boone University, has devised a system of signalling in Chinese by the use of sound symbols. There are some difficulties in this owing to differences in dialect and pronunciation, and among



OUR CAMP AT QUINSAN

"Some of the visitors we had. The policeman in the foreground stayed with us all day"

most troops at present the signalling is done in English. In the signalling competition held last spring for all the troops of Shanghai, each troop was represented by a team of eight scouts, divided by lot into three stations. The middle station received a message of over a hundred letters in Semaphore, transmitted it in Morse to the third station, received a message of equal length in Morse and transmitted it to the first station in Semaphore. Our troop, finishing in thirteen minutes with but few mistakes, made the best record, and we are now the holders of the large silver shield for which there is an annual competition. Anyone who saw how hard the scouts worked up to the time of the competition would agree that they earned the prize. I doubt whether American Scouts could have done better.

Scouting offers a wide field of interests to encourage individual efforts, and when the scouts have passed their second and first-class tests there are still a large number of "proficiency"

badges to gain. So we have signallers, buglers, ambulance men, cooks, interpreters, electricians, wicker-workers, pathfinders, starmen and photographers, not to mention others. A scout last term turned in an excellent collection of leaves of trees, with careful drawings, for the naturalist badge; and some very good raw silk was given in by two scouts who had cared for and fed silkworms until they had gone into the cocoon, and had then reeled the silk from the cocoon and prepared it, entirely by themselves. Learning by doing, upon which the modern educator lays much stress, is, of course, the aim of scouting.

Much of the success of a troop depends on the qualities of the patrol leaders. We at Saint John's have been fortunate in having some exceedingly good ones. From time to time we have inter-patrol competitions — in such things as knot-tying, drill, signalling, ambulance work, and firelighting—and these do much to keep up the scouting standards of the troop.

Some Chinese Boy Scouts



BREAKFAST

In China, as in America, it is possible for a boy to work up such an appetite that he can thoroughly enjoy his own cooking!

Such are our ordinary activities. We have parade, as a rule, every Monday, Wednesday and Friday afternoon. Even in "schools of tomorrow", I dare say, there are times when the pupil loses interest and the teacher's inspiration proves insufficient, and scouting is not unlike other "good things of that sort". But every scout experiences the feeling from time to time that he is a part of an organization far greater than his own immediate one, and that the public has come to recognize him and esteem him as a public servant. Our scouts have done much good at the time of athletic contests, helping those that cross the ferry and acting as marshals of the field. Only last month, when a mimic war was being staged in Hongkew Park for the Tientsin Flood Relief by the British companies of the Shanghai Volunteer Corps, the several thousand people who crowded the grounds could hardly have been made to clear the field for the "attack" to begin, had it not been for the presence of some thousand scouts representing all the troops in Shanghai. Some of our scouts on this occasion acted as stretcher-bearers, to pick up and carry off the "wounded". The scouts themselves on the Saturday previous had given a rally, which was attended by several thousand Chinese, and from which half of the proceeds

went to the flood sufferers in the north. Each term there is at least one occasion when all the scouts of Shanghai are gathered, and so an *esprit de corps* is fostered in a country where that spirit is too often lacking.

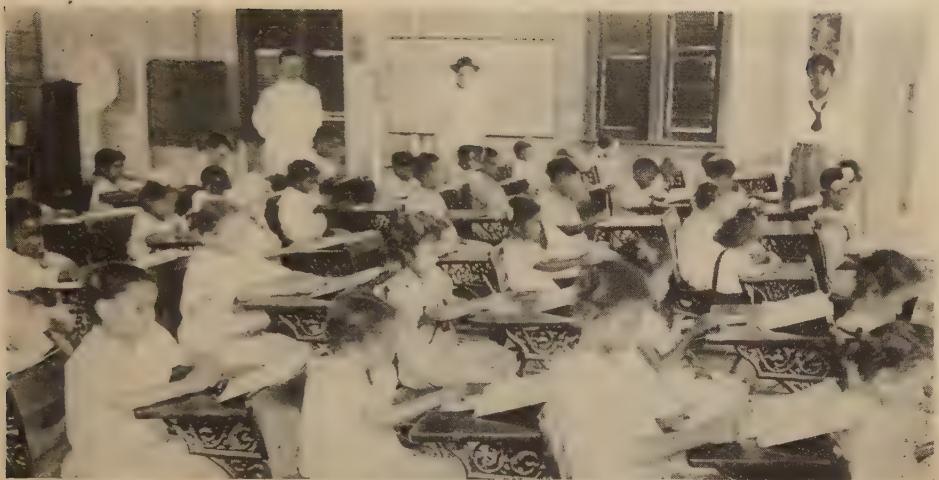
On October tenth, the anniversary of the establishment of the Republic, we have for the past two years gathered to salute the five-colored National flag as a pledge of loyalty and service in the spirit of these words from a pledge form sent to every scout by the national scout headquarters:

China is my own land; she has given me my freedom and citizenship. . . . I will do nothing to desecrate her soil, to pollute her air, or to degrade her children who are my brothers and sisters. I will try to make her cities beautiful, her fields productive, and her citizens healthy and glad, so that China may be a desirable home for her children in days to come. . . . As a sign that I accept these principles of citizenship as my own, I salute the flag.

There are thousands in China who are ready to profess such patriotic sentiments, but not to act upon them. Those, however, who find active ways of serving others even in small things are more likely to act for the public interest in after life and we feel that the boy scout today is going to be a good citizen tomorrow.



MR. NORTON CONDUCTING SUNDAY SERVICE IN THE CAMP



SAINT LUKE'S SCHOOL, SAN JUAN

OPPORTUNITY IN PORTO RICO

By Bishop Colmore



GOING TO SCHOOL

PORTO RICO is the oldest diocese in the New World, and at the same time is the newest integral part of the United States. We came into the Union as citizens only a few days before our country declared war, and right loyally has our little island taken up the cause of Democracy. When the Porto Rico regiment left home for Panama they needed six hundred men to bring the number up to war strength and there were twenty-five hundred volunteers for the vacancies. There has recently been a call for sixty more recruits, and six hundred have volunteered. There will be some twelve thousand men drafted in Porto Rico for the National Army. This is a grand opportunity for these new citi-

zens of the United States to realize their citizenship and become enthusiastic over it.

Much, however, depends upon all Americans who have dealings with our people, to make them feel that we want them and welcome them as brethren in our national family. Especially is this true as regards our missionary workers, for upon them rests the responsibility of training the heart and mind of the Porto Rican child, who is to be the future citizen of the country. What we do now for the children will be largely responsible for their attitude toward the United States when they take up their duties as citizens. They are citizens of a free republic and it must be our policy to bend every energy to shape their education along the lines which will prepare them for participation in their national life. At the same time they must be given practical instruction in methods of living, constructive help which will not only enable them to become self-support-

Opportunity in Porto Rico

ing but which will elevate their vision to the conception of usefulness in life.

We have all classes and kinds of boys and girls to deal with in city and country populations, but with each we must seek to prepare them to meet the requirements of life with a view to their helpfulness to the nation and fellow men in that state of life unto which it hath pleased God to call them. When one sees the work being done by Mr. and Mrs. Walter in and around San Juan among the poor, one must feel that the work of Christ is being continued, for literally the hungry have been fed, the stranger taken in, the naked clothed and the sick visited, especially at the time of a recent strike among the tobacco workers when the suffering and privation had been unusually severe. And all this has been done in connection with our schools in which the child is taught not only his duty and responsibility to his fellow man, but also that which must come first—his obligation to be a faithful soldier and servant of Jesus Christ.

In the country districts, the children need us none the less. There they must be taught sanitation, how to live cleanly in body and mind; they must learn how to take advantage of the opportunities of life which lie at hand. This the children of the New World School are learning under the instruction of Mr. and Mrs. Droste, and such work can be extended to almost any

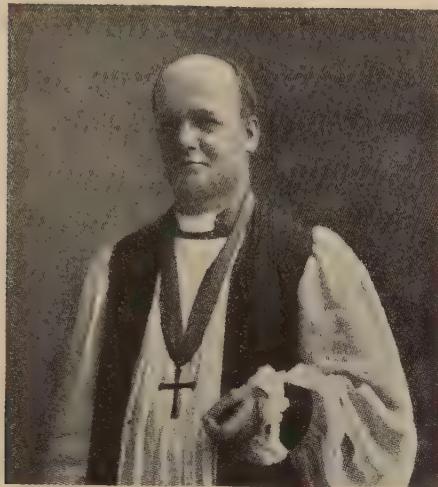
part of the Island, for go where you will, there is a dense population living without any religious influence whatever. Does not the combination of priest and ploughman remind one of Saint Paul, and is not this an inspiration which may well fill the mind of the Latin, who does not ordinarily consider work a thing of dignity?

But not only is our mission to help them in this more serious side of life, but in order to become well-rounded men and women, they must learn also how to play. Those of you who can provide plentifully for your children can have no conception of the joy which comes to one of these children of God who receives for the first time a real doll or base-ball from the mission school. I have been delighted to see so many balls and bats sent in the mission boxes, for I believe very strongly in the democratic teaching and influence of base-ball. The people are wild over it. It is one of the most popular institutions we have given them. May its influence as a character builder extend to every place where boys are gathered together.

Dear reader, pray for the children of Porto Rico, that they may prove themselves loyal and worthy citizens of the country and of the Kingdom of God, and for our mission workers that they may ever uphold before them the example of faithfulness and devotion to duty.



MISS DAVIDSON AND SOME OF HER FRIENDS AT VIEQUES



JOHN
McKIM,
D.D.

MISSIONARY
BISHOP
OF TOKYO

TWENTY-FIVE YEARS AS A BISHOP IN JAPAN

By Bishop McKim



TWENTY-FIVE years ago! and it seems but yesterday since I stood with my dear brother, the Bishop of Shanghai, before the altar of Saint Thomas's Church, New York, to be set apart for the work to which we believed the Holy Ghost had called us.

The title given me at consecration was *Bishop of Yedo*, changed by permission six months later to Bishop of Tokyo.

Yedo was the capital of the Shogunate for two hundred and fifty years, but when the feudal system was abolished and the Emperor, who had formerly lived in Kyoto, made Yedo his residence, its name was changed to Tokyo. My sainted predecessor, Bishop Williams, who was consecrated in 1866, two years before the revolution which overthrew the Shog-

unate, took his title from the capital of his day, and I, as his successor, was given the same title.

The episcopate of Bishop Williams was that of a wise and cautious master builder. The old edicts against Christianity remained on the statute books through the whole of his term of office, not being rescinded until the promulgation of the constitution which grants religious liberty to every Japanese subject. This was in 1889.

Evangelistic work was beset with many difficulties; foreigners were not allowed to go more than twenty-five miles from the treaty ports without passports which were limited to certain specified districts and for three months only. The right to lease and own property was denied to aliens except in the "foreign concessions" of the treaty ports.

The District of Tokyo in 1893 included also the present district of Kyoto; the distance from the extreme northeast of one to the extreme south-

Twenty-five Years as a Bishop in Japan

east of the other is more than nine hundred miles; the population of the two districts was more than sixteen millions. At the time of my consecration the number of communicants in both districts was less than a thousand. There were three Japanese deacons and no priests in the district of Kyoto and one Japanese priest and three deacons in the district of Tokyo.

The difficulty of properly supervising the work of two districts was finally recognized by the Church and on the Feast of the Purification, 1900, the Reverend Sidney Catlin Partridge, who had been a missionary in China for nineteen years, was consecrated as Bishop of Kyoto. This should be memorable in the history of the Church as being the first consecration in Japan of a bishop of the Anglican Communion.

In 1893 the Japanese clergy were four in number; there are now twenty-nine. Critics with little or no knowledge are sometimes so unjust as to assert that the character and the education of the native clergy are of a low order. More than half of our men have been educated at the best of our universities and seminaries in the United States and the testimony of their instructors is that as Christian gentlemen and students they stood above the average of their colleagues.

Men who know Motoda, Daito, Sugai, Kobayashi, Ochiai, Yamagata, Kojima, Inagaki, and others will agree that the estimate is not exaggerated. And the quality of the clergy who have been educated in Japan is no whit inferior to those who have had the opportunity of going abroad. The superiors of men like Tai, Minagawa, Tagawa, Sugiura, Goto and Katada are difficult to find either in Japan or the United States. Any bishop should be proud to have such men as assistants and advisers.

In addition to these clergy there are thirty catechists doing a noble and unselfish work in their subordinate min-

istry. Mention must also be made of the modest and devoted Japanese mission women who in their sphere and according to their opportunities are doing so much to make Christ known to the women and children.

At the end of 1917 there were 5,484 baptized persons in the district.

In 1893 there were four churches and two missions in the city of Tokyo. There are at present ten churches and three missions.

In 1893 there were seven places outside of Tokyo where services were held regularly; there are now fifty-six.

The mission has always felt it a duty to minister to body and mind as well as to spirit, and following out this principle, we have our schools, hospitals, and charitable institutions.

In 1893 Saint Paul's School for boys had fifty students; since then it has been expanded into the nucleus of a university, and has, in its various departments, nearly eight hundred students. Its graduates are found in different parts of the Empire in all walks of life, disseminating the principles which were taught them in the college. More than half of our Japanese clergy and catechists were graduated at Saint Paul's. The value of the college as an evangelistic agency is very great, and its influence cannot be measured by statistics. It has the confidence of the community, and its educational standing is shown in the fact that the Department of Education has lately offered us unprecedented facilities for opening a medical college, which unfortunately the Board of Missions could not accept because of its inability to assume additional financial responsibilities at this time. The value of the property of Saint Paul's College in 1893 was \$13,000. Its present property is worth more than \$300,000.

Saint Margaret's School for girls in 1893 had forty-nine pupils; its present number is two hundred and seventy-five. It is recognized by the government as of high-school grade.

Twenty-five Years as a Bishop in Japan

Some of its graduates are teaching in Saint Margaret's and in other schools. Many have been and are engaged in evangelistic work, and hundreds are the heads of Christian homes doing honor to the school as Christian wives and mothers. In 1893 the value of the property of Saint Margaret's School was \$4,200. Since then new buildings have been acquired, and the value is now very much greater.

Our first kindergarten was opened in 1906 through the beneficence of the Babies' Branch of the Woman's Auxiliary. This venture was so productive of good results that we now have twenty-four kindergartens with nearly a thousand children under instruction. One cannot exaggerate the good results of seed sown in their tender and receptive minds. Many of the parents have become enquirers because of what they have learned from the children.

The only school and home for the care of feeble-minded children in Japan was organized first as an orphanage for little girls, and afterwards expanded for its present purpose. It is due, under God, to the large-hearted sympathy, self-sacrificing devotion and intelligent operation of Mr. R. Ishii, a graduate of Saint Paul's College, and later a teacher in Saint Margaret's School. While not supported by the Board of Missions, it has long had the generous sympathy and prayers of those who know Mr. Ishii and the splendid work he is doing for these afflicted little ones, of whom about seventy are now under his care. He and his noble wife are modestly and quietly accomplishing a work which deserves wider and more generous recognition.

Our first regular work among Japanese lepers was begun in the winter of 1915 at Kusatsu, a sanitarium in the hills, about one hundred and twenty miles from Tokyo. Its story has been written in *THE SPIRIT OF MISSIONS*. There is now an organized

congregation of more than seventy lepers, fifty-one of whom have been confirmed and are now communicants. There is a kindergarten, a hostel for leper girls, and a dispensary. A saintly English Church-woman has consecrated her life to this people and lives among them. Last year the leper Christians sent Bishop Rowe an offering for the work he is doing among the Indians in Alaska.

Sporadic efforts were made thirty years and more ago to establish medical work in connection with the mission in Tokyo, but they were of short duration. In 1894 a gift of \$10,000 was received for a hospital, and a small part of the present Saint Luke's was then erected, and for several years struggled feebly under indifferent management. In 1899 the hospital was closed and the Board of Missions was asked to send a competent man to take charge of it. In response to this appeal, Dr. R. B. Teusler offered his services, and has made it what it is—the best hospital, in our opinion, in the Far East. It is unnecessary to enlarge on what Saint Luke's has done and is doing as it is so well known, both in Japan and in America.

While much has been accomplished through the devotion, loyalty and zeal of my co-laborers, both Japanese and American, in the last twenty-five years, it is as nothing compared to what might have been done if means had been given us to seize the many opportunities which have been constantly offered us. The work for many years to come must be mainly of a missionary character. If so much has been given us from God in twenty-five years, what may we not expect from Him if we are faithful in the years to come? This work needs and deserves aid from without; it would be poor work and a wretched failure if it did not. It should be a joy and a glory to help it, for it is God's work and He is with it. His blessing alone can give it prosperity and success.

In Memoriam

AS the June issue was going to press a cable message was received at the Church Missions House telling of the death of Mrs. F. L. Hawks Pott on May eleventh of Mrs. F. L. H. Pott, wife of the president of Saint John's University, Shanghai. With her going there passed an honored and beloved member of the mission family who throughout her life was the inspirer and helper of her associates in the China mission.

Su N. Wong was the oldest child of the Reverend K. C. Wong, the first convert of the China Mission and its first Chinese deacon and priest. While still a girl she was prominent in the work among women in her father's parish, the Church of Our Saviour, Shanghai. On hearing of her death the widow of the second Bishop Boone wrote: "She was my first teacher in Chinese. She was little more than a girl but she had won the respect and admiration of the women of the parish. Their joys, sorrows and perplexities were all brought to her and were met with unfailing sympathy and wise counsel. Her father's parishioners might all have been her relatives and they loved her as such."

When Saint Mary's Hall for Girls was opened Miss Wong was asked to be the matron, and while in this position she was instrumental in founding Saint Mary's Orphanage. In 1888 she became the wife of the Reverend F. L. H. Pott, who had recently taken charge of Saint John's University. Dr. Jefferys, who was for many years a member of the Shanghai mission, says of her, "We all loved her and trusted her implicitly. Mrs. Pott was thoroughly Chinese, but in knowing her one

remembered only herself—the woman, the friend, the hostess, and rarely, if ever, thought of the nationality at all. She was one of the most self-forgetful people I have ever known and as fine an expression of practical Christian living as one meets on one's life journey. The mission in China will never fail to hold her memory blessed."

HENRIETTA DE SAUSSURE DRIGGS, for some twenty years directress of the Mary Josephine Hooker School for Miss H. deS. Girls in Mexico Driggs City, died at Pasadena, California, on

April twenty-second. Miss Driggs was born in Cuba of Huguenot and English descent. Early in her life the family settled in Delaware. A former rector of the church in Smyrna, who was interested in the struggling Mexican Church, invited Miss Driggs to come to the help of Mrs. Hooker in the school she had founded. She responded to this invitation with twenty-three years of devoted service, becoming after the death of Mrs. Hooker in 1893 the principal of the school. She loved Mexico as her native land and she loved her girls. Under her charge many of them grew up to useful, self-supporting lives. In 1913 Miss Driggs retired from the work and made her home in Pasadena. There her health began to fail and a fall which injured her severely hastened her death. As Bishop Aves said at the time of her retirement: "She made a deep impression of lasting good on the life of young womanhood in Mexico", and for her example we give thanks.



THE MARTYRDOM OF A GREAT CHURCH PRELATE

By Paul Shimmon

THREE is no end of tragic news in this cruel war. But some news is of the nature of a national calamity; such was the assassination of Benjamin Mar Shimun, the late Patriarch of the Assyrian (Nestorian) Church.

According to news sent to the Archbishop of Canterbury by Secretary Balfour from the British Consul at Tabriz, Persia, we learn that some time in March Mar Shimun was proceeding from Urumia to Salmas, northwestern Persia, with an Assyrian battalion and two guns. On the way he was met by the notorious Kurdish brigand, Simku, who, pretending friendship, had invited Mar Shimun to his house. We are entirely ignorant of details but we know that the great Patriarch was shot dead. The whole Moslem forces seem to have combined to make an end of the Assyrians and the Armenians in these neutral Persian regions. But in May messages came

from the Archbishop of Canterbury and also from the American Consul at Tabriz stating that the Assyrians and Armenians were holding Urumia and Salmas and that on the twenty-seventh of April, Paul (a twin brother of the late Mar Shimun) was consecrated Patriarch—the one hundred and thirty-ninth from Saint Thomas.

The following touching appeal was sent to the Archbishop of Canterbury: "The (new) Patriarch, the Metropolitan and the Bishops request your influence for the preservation of our nation. Relatives of Mar Shimun safe at present."

Benjamin Mar Shimun had become Patriarch of our people when he was sixteen years old and at his death he was only thirty-one. During his minority he was guided by his sister Surma, who is a great authority in Church matters and a wonderful worker, a woman of consecration, education and great force of character

The Martyrdom of a Great Church Prelate

The clergy of the archbishop's mission also gave their constant aid. Mar Shimun's bearing was noble, and his charge was a most difficult one. In the storms that followed at the outbreak of the war he was everything to his people; he was both Patriarch and King, Chaplain and Commander-in-Chief. His mountaineers fought like heroes and stormed many Turkish castles under the leadership of the Russian Cossacks. The withdrawal of the Russians, however, has left the Assyrians in a perilous position and the British are too far southwest to give them military assistance. They are not yet out of danger of extermination.

We were cabled the other day that a Peace Commission had gone from Tabriz to Urumia, composed, no doubt, of leading Persians and representatives of foreign consuls, to adjust the relations between the Christians and the Moslems in that Persian border land.

The penetration of the Turks and the Germans in the Caucasus and in Persia has been very active and deep. It is therefore with gratification that we learn that a commission of prominent Americans under the Relief Committee and with the authority of the American Government is proceeding to Persia to offer relief to the famine-stricken people and make observations. The Assyrian situation has been well explained to the various members composing the commission, even the President of the United States has been appealed to on their behalf by Prof. Yohannan and others.

The relief that has gone from the United States for all the Christians of the East has been very generous. Of the ten million dollars over one million and a half has been sent for the alleviation of the Assyrians in Urumia and Salmas and still the last telegram stated that "famine conditions, epidemics, typhoid, typhus were everywhere".

Many readers of *THE SPIRIT OF MISSIONS* have been most generous in sending contributions through Mr. King to the General Church Fund of which Woodbury G. Langdon, 131 East Fortieth Street, is the treasurer. We are most grateful to them all, but I would like also to acknowledge with appreciation the gifts of many individuals and especially of some of the dioceses in the United States and Canada, who have contributed to what is known as the "Mar Shimun Fund". This fund has amounted to about \$10,000 which money has been sent by Mr. Langdon through the Archbishop of Canterbury to be telegraphed to the Patriarch for the alleviation of suffering about him. It is not a "Rector's Fund" but it is a "Patriarch's Fund" where hundreds and thousands of dollars could be well spent. The stories that are written of heart-rending destitution around the Patriarch are appalling, and I would like to emphasize the importance of this fund to which contributions must be specifically designated. Let us help the new Patriarch and the bishops in their stand for the faith once delivered to the Saints.

The new Patriarch is about twenty-five years of age. He possesses the great qualities characteristic of that great family, has been educated by the English clergy and has the ecclesiastical education which has been in vogue for centuries among these secluded Christians. As many Churchmen know, the services and the literature of the Nestorian Church is in old Syriac.

Were it not for the Americans what would have been the end of the Christians and others in Palestine, in Armenia, in Syria, in Assyria, in Persia and in the Caucasus! The cradle of mankind, the home of the Church and the places made sacred by the footprints of Our Lord, appeal to us for the rescue of the remnants of Christendom in the East.



AN EAGER LITTLE INTERPRETER

ITALIANS IN RHODE ISLAND

By Lilian Merchant Skinner



WHEN the Italians began to come to this country in large numbers, thirty years ago and more, they lived often without the ministration of any Church, and without understanding that there was a Church with Catholic traditions other than the Roman. Many of them have come to disregard all religious obligations. They have broken away from the old faith and are drifting at the mercy of the tides! How best can we gather in these members of our national family who have no Church home? They have not our standards, but they are lifting their hands toward them, snatching at what they can easiest reach. Whether they want our Church or not, it is certain

that they want us. This eagerness for us makes it possible for us to do effective work. It is not a matter of new organization, as the organization already exists in the Church body, but that organization must be directed toward this part of the Church's opportunity.

The task of approaching the Italians and of serving them seems difficult only when we look at it far off. When we come close, it resolves itself into human beings, and it is easy, delightful. Whatever is hard in it stimulates. And it is our own task. We must not leave it to Italian missionaries to minister to their countrymen alone. We must work with them and beside them and learn from them—Italians and Americans each supplementing the other; but we must shoulder it ourselves. This is America. We are Americans, American Christians, American Churchmen. It is we who

Italians in Rhode Island



SAINT JAMES'S CHURCH

carry the Church forward, and here in our own country we have our chance to be valiant, to carry the cross, to be missionary.

Turning from the larger aspect of the subject, it may be of interest to hear what the Church in Rhode Island is doing for Italians. It would be truer to say what Rhode Island hopes to do, or is beginning and very much wants to do. We have been working six months, and though we are only laying foundations, and must continue to, yet, since we can say *we*, the work is sound. In facing our opportunity among foreign born people, Rhode Island wants to say *we*. The diocese itself, all of us together, proposes to go ahead with the big task.

First of all we find where the Italians are. In Providence, the largest city, the big Italian quarter is Federal Hill, which was American fifty years ago, then Irish, and for the past thirty years increasingly Italian. Besides this there are three other quarters, two of them making a sort of semi-circle around the city. From within the city the people go to the more open parts, and they are everywhere in the smaller places, the villages, and the mill towns. As we find where they are, we find at the same time their possible relation to ourselves, and to our parishes and Church buildings. Our largest and best organized churches

are not near them, just as the well-to-do quarters of our cities are remote always from the tenement districts. However, there are several churches which, through the movement of population, are well located for service to the foreign-born and their children.

Next, we use the various channels for acquaintance, and in all sorts of ways come to know them. This is continuous; we keep on doing it all the time. Then as this area of acquaintance widens, by careful thought and systematic attention to the unfolding needs of each family, we can judge where it is best to make our work intensive. Individual Americans can reach Italians and their families. Each family needs an intelligent friend; and wherever a family has fallen away from the Roman Church we must watch our opportunity to give them religious care. As we enter into the life of a family and come to know its members, the father, the mother,



NEW FRIENDS



"AMERICANS DON'T LIKE ITALIANS"

the sister who works, the boy in school we find many points of view. A family which has taken the brave leap from an interior Italian town into our many-sided modern life brings with it the middle ages. How strong must be the ties of family affection to hold against the pull of different and modern ideas! As we enter into their life we must care about them all, and so help to keep steady and strong the deep tide of this affection. Americans whom they respect can do this.

In making the beginnings of acquaintance with them knowledge of Italian is not indispensable though it is indeed a help. Those who need us most already speak English, and nearly all of them want to learn. Indeed, the learning of English makes one of our easiest and most natural ways of approach to them: Every home is full of eager little interpreters, and to speak Italian is our flag of good will. They hear *la dolce lingua* and their liking leaps toward us.

The natural center of the work in Providence is around the parish of



"MY LITTLE BROTHER COME TOO"

St. James, just on the edge of the large Italian quarter at Federal Hill. The writer lived for some time in a house close by and found that a house is an easier beginning than a church. The moment acquaintance with an American begins their interest is intense. "My mother say she want you come see her all time. My mother say, you come every day." "Sure I come see you. I come now; my little brother come too."

Out from our chief center go the lines of acquaintance and interest from the American homes into the Italian homes. There must be careful system, cards and records for each family as acquaintance develops, and on the other hand an accurate list of workers and of possible workers from each parish. This is intensive work, the intensive work of laymen. We hope this will be brought about wherever a parish with its church near an Italian colony can make itself a center. Already nine of our parishes are shepherding one or more Italian families. This is success, potential success: they

Italians in Rhode Island



A HOUSEHOLDER

After twenty-five hardworking years he sits in his own garden. He has realized his dream in the new land

will come to us as they learn to know us and learn to know our Church. Most of them haven't heard of our Church; they don't know what it is, and they can't know until they know us.

Churchgoing on the part of the heads of these families is a hard thing to bring about. A man who has been in the habit for years of disregarding such obligations, or who is obliged to work part of each Sunday, doesn't readily give up his only rest day. But such a man may very much wish to have his children receive religious care from a church which he respects.

D'Andrea, asked if he and his wife would not be received into the Church when his children were, replied heartily, "Sure, if our children come, we come too."

One obstacle to be overcome is the instinctive feeling of these people that they are not welcome members of our nation. Lovely Mary Paolina said to me, "Have you been in Italy? Oh, have you though? My mother says it's nice there, but I couldn't believe it." "Why couldn't you believe it, Mary?" I asked. "Oh, Americans don't like Italians, and I thought it must be that the country isn't nice." This means isolation, intellectual and spiritual isolation. They have come to us because they want what we have, —a better life than theirs was. They long to follow our ideals, but we are not sharing with them. We are not counting them in. Only comradeship turns easily into leadership. Take the case of an unskilled laborer, who has been in this country twenty-five years and has given all his four sons a high-school education. They are well-to-do now. The father came *di vivere bene*, to live well, that his children might live better than they could in the old world. They are contented and think they have gotten from America what she has to give. They have our education and our prosperity, all we have—but one thing. The thing most worth while, our spiritual life, we have not shared with them. Confidence is the ground in which spiritual relationships grow. They must know us to like us. We must truly companion with them if we are to give them the greatest thing.

Religion is life—our common everyday life. It is this or it is nothing. If they don't know us, never see us, have no way of meeting us to learn from ourselves what life means to us, what seems to us worth while, they are not likely to want the greatest thing that we have.

NEWS AND NOTES



CHAPLAIN WHITE

THE Very Reverend Francis S. White, who was elected at the May meeting of the Board of Missions as Domestic Secretary, has signified his acceptance of that post. Dean White is a native of New York City, a graduate of Hobart College and the General Theological Seminary, but his entire ministry has been spent in the Middle West. After graduation he was at first assistant at Saint John's Church, Detroit, then for five years a member of the Associate Mission at Omaha and later rector of Trinity Church, Atchison, Kansas. Since 1911 he has been dean of Saint Mark's Pro-Cathedral, Grand Rapids, Michigan, and president of the standing committee of the diocese of Western Michigan. While in Omaha he was the editor of the Nebraska *Crozier* and he is at present one of the editors of the *Witness*. He is also known as the author of *The Story of a Kansas Parish*.

For the past year Dean White has been a chaplain at Camp MacArthur, Waco, Texas, with the Seventh Division, U. S. A., in which the Michigan

National Guard has been incorporated. Since February he has been in the service of the War Commission. Although reluctant to relinquish his services as chaplain, Bishop Perry feels that he ought to take up the important work which the Board has asked him to do, and Dean White will enter on his new field of usefulness in the early fall. The Church is to be congratulated on this addition to the staff at the Church Missions House, and in the name of its readers THE SPIRIT OF MISSIONS bids him a hearty welcome.

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WE regret to learn that Dean Gresham, of Grace Cathedral, San Francisco, has declined his election as bishop of the Philippines.

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THE national convention of the Brotherhood of Saint Andrew will be held this year at Northfield, Mass., August 14-21. As in the past this gathering will have the privilege of hearing some of the great leaders of the Church. Full details as to programme, registration fee, hotel arrangements, etc., may be obtained from the Convention Secretary, Brotherhood of Saint Andrew, Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

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AT the recent convocation of the diocese of North Carolina, Archdeacon Delany was elected bishop-suffragan for Negroes, which election he has accepted. Archdeacon Delany is well known in the Church. For many years he was first a teacher and then vice-principal of Saint Augustine's School, Raleigh. In 1908 he was called to be archdeacon of the colored work in North Carolina, in which position he has won the confidence of all in the diocese.

DOES any reader of THE SPIRIT OF MISSIONS know a retired physician who has a mounted skeleton he would be willing to give to the training school for nurses at Saint James's Hospital, Anking, China? Please communicate with Mr. John W. Wood, 281 Fourth Avenue, New York, N. Y.



AT the recent yearly meeting of the American Church Building Fund Commission loans amounting to \$21,900 and gifts totaling \$6,000 were voted to parishes and missions in various parts of the country. The corresponding secretary of the commission, the Reverend Charles L. Pardee, D.D., has recently made a tour of the southwest, visiting diocesan conventions, councils and convocations, explaining the work of the commission and its desire to assist in constructive work.



E LIZABETH HOUSE at White Bluffs, Tenn., is a mission of the Church of the Advent at Nashville. It is the center for all the social activities of the community. The school, vocational work and the different clubs are gradually instilling new ideals for social purity and right living. The work is hampered, however, by the inadequate equipment. The one building has never been finished; it lacks the outside covering and foundation. Household furniture is also greatly needed. In order to save the building it must be finished before another winter season. The Reverend Prentice A. Pugh would be glad to correspond with any who are interested in insuring the continuation of a work which has proved its value by results.



FIFTY years ago, on Whitsunday, 1888, the Reverend Paul Mazakute was ordained deacon—the first Dakota to enter holy orders in the Church. On Whitsunday last there was held at his grave on the Santee reservation in

South Dakota a memorial service commemorating the event, and his daughter, Mrs. Rebecca M. Frasier, placed in the hands of the superintending presbyter a check, asking him to give it to Bishop Burleson to be used in some appropriate way as a memorial thankoffering. The bishop has sent it to the treasurer of the Board to be forwarded to the first Chinese bishop—who has recently been elected—as a thankoffering in memory of the first Dakota deacon. Bishop Burleson felt that the gift should go to something outside the district of South Dakota, thus linking the significant event of fifty years ago with the larger work of the Church.



THE closing exercises of the thirtieth year of Saint Paul's School, Lawrenceville, Va., which took place at the end of May, were full of interest. Twenty-five young men and women received diplomas and trade certificates. The commencement address was made by Bishop Lloyd, president of the Board of Missions, who has just returned from Liberia, where, he said, he "had seen the only spot on God's green earth where Africans are working out their destiny in their own way without let or hindrance or help from anyone." One of the most interesting incidents was the unveiling of the service flag of the school with one hundred and ten stars—one of them a gold star. The alumni address was made by the Reverend Junius L. Taylor, D.D., of Saint Stephen's Church, Savannah, Georgia, who went to the school a full-grown man unable to read or write. He worked his way through and afterward graduated with honor from the Bishop Payne Divinity School in 1904, since which time he has presented 425 persons for confirmation. Bishop Greer has said that "if Saint Paul's had done nothing but turn out Taylor, it would have richly repaid every cent spent for its maintenance."

OUR LETTER BOX

Intimate and Informal Messages from the Field

Bishop Roots allows us to make public the following letter, written to a friend by one of the Y. M. C. A. secretaries in Paotingfu, China:

I WANT to write you about one of our local officers who is now in or around Hankow, in one of the military hospitals, I think. His name is Col. Niu Hsiang Ch'en, and he belongs to the third regiment of the second division of Chihli troops. His family lived here, and his son studies English in the Y. M. C. A., but he has never had any time for Christianity. Just before Yochow was captured by the southern troops, he was badly wounded in the leg, and was taken to the mission hospital there. According to a letter he has just written home, the night before the southern troops entered Yochow he dreamed that a man stood by his bed and said, "I am Jesus, and have come to warn you that if you do not leave this hospital immediately you will receive great harm." He woke up and thought that it could not mean anything, as Christianity and Jesus were all a hoax anyway, but when he fell asleep again it was repeated, and then again the third time. As soon as daylight came he got up and, though still hardly able to walk, told the hospital attendants he had to start home. They tried to prevent him, telling him that the foreign hospital was the very safest place one could be in, but he persisted, and made his way out of the country. As you know when the southerners entered the city that day, in spite of the American and Red Cross flags they forced their way into the hospital and killed every man of the northern wounded there. Niu was the only one that escaped. Now he has written for his whole family to begin studying the Bible that they may become Christians.

Last year a small boy down in Louisiana sent \$1 for the One Day's Income Plan. This year he has sent \$2, and his mother writes about it as follows:

THE small boy who is ever interested in his SPIRIT OF MISSIONS has been working hard to make his "One day income" double that of last year, and with selling vegetables that he raised he has at last gotten the two dollars, although he could have asked and gotten the money from his parents without any trouble. I read to him where an operation could be performed for ten dollars and restore sight to a blind man and he says he will try for that by next year out of his own savings. *

Bishop Restarick, on the advice of his physicians, left Honolulu early in March on an extended leave of absence. The following letter from Mrs. Restarick, written on May fifteenth, is reassuring:

I AM glad to say I get encouraging news of the bishop's progress toward recovery. He is taking a rest cure and is improving very satisfactorily. Bishop McKim arrived in Honolulu on Sunday morning, April twenty-first, *en route* to Japan. He kindly consented to administer confirmation at three o'clock, addressing and confirming fourteen girls from the Priory and twelve boys from Iolani.

The April leaflet of the Church Prayer League asked for the prayers of the Church on behalf of the clergy in charge of the native labor battalions in France. One of the editors of the *Prayer League Quarterly* writes to us concerning this request as follows:

DURING the past year many thousands of Chinese, Hindus and Africans have been employed in construction work behind the lines. Many of these laborers are Christians and need the encouragement and consolation of religion quite as much as their white brethren. The British government lately made an appeal for mis-

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sionaries who knew their language to serve as chaplains for them. One of these chaplains, the Reverend Robert Keable, a priest of varied experience in British Africa, tells the following story:

"Not long since, a new contingent of 2,000 Basutos arrived at the center where he was. Going at once to visit them, he found thirty boys of his own parish in Basutoland, who were of course delighted to see him. He promised them a celebration of the Holy Eucharist the next morning, which happened to be Sunday. Later in the day, however, a message was sent him that these boys had to go on duty at five p. m. It meant a night's work, and he was afraid that it would prevent them from coming in the morning; but there was nothing to be done. The night was a bitterly cold one, and rain soon began to fall. At one a. m. the laborers were given a pause of three-quarters of an hour for food and rest, but the boys from Saint Saviour's would take no food. That was their customary preparation for Holy Communion; and it did not occur to their simple minds that the circumstances made any difference. So when six o'clock came, and they were dismissed, all thirty went straight to the place appointed. After a thirteen hours' shift they knelt before the altar, tired, cold, hungry, drenched and sodden with rain—but what did that matter? They had come to meet their Lord."

Do you wonder that the chaplain said he could hardly keep his voice steady to speak the words of administration?



The Reverend A. R. Llwyd writes of the progress made in the mission in Haiti during the three months in which he has been in the field:

IN the last six weeks have made an altar, retable, credence table, altar rail, six choir stalls, seating six adults in each, two clergy seats with prayer desks, one Litany desk, twenty pews with kneeling benches and book racks

for congregation, each pew seating six adults, one bookcase with lock and key for prayer books and hymnals for congregation, a large cupboard and small tables for vestry, seven cupboards holding three sets of vestments each, in choir room, with large cupboard full of pigeon holes for music (hymn books and anthems), a large table and two long forms for choir seats, with other odds and ends of various kinds. Have demolished an old frame building in order to do all this as the cheapest lumber here is \$90 a thousand feet, and hard to get at that. All that has been done, however, can be transferred to a new building, when we get one. As a consequence of these improvements and even while they were going on, the congregations at the French services have increased over twelve times. The seating capacity of the church was about fifty when I came, with seats fearfully and wonderfully made, that wobbled from end to end when one sat in them, and the capacity was large enough for the congregation. Now, the church seats 150, and is not large enough for the French congregation, nor will it be large enough for the English very long, if it continues to grow half as fast as at present. In fact, the pressing need of a new church building is facing us right now. Church members that have left us and gone to the Methodist and Baptists and Roman Catholics are coming back, and glad to return. The services on Easter were packed, the French service at 9 a. m. and the English at 11 a. m. Another difficulty is having five services on Sunday morning in the same building, Holy Communion at 4:30 a. m., French; Holy Communion, 7:30 a. m., English; Sunday-school, 8:15, French; Morning Prayer at 9:15, French; same at 11 o'clock, English. The English-speaking people have told me that they cannot stand the heat of mid-day, and it is fierce. However, things do look gratifying.

THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

LAST month I called attention to Murray's *The Call of a World Task in War Time*. I recognize the fact that in the minds of many Christian people the war takes precedence of everything else. However much the fact may be deplored, it is nevertheless one of which account must be taken. This department is, therefore, prepared to recommend as an alternative text book for mission-study classes during the coming season, Mr. Murray's volume. It is a clear and forcible presentation of the present needs of the world from the Christian standpoint. The General Board of Religious Education recommends this book for study at this time, and it might well be used in connection with the Board's recent publication, *Studies in Religion for War Times*. The price of Mr. Murray's book is 40c in paper. Copies may be ordered through this department, or direct from the publishers, The Student Volunteer Movement, at 25 Madison Avenue, New York.

I note that one or more of the summer conference programmes include a course on our own Junior book for the coming season—*His Star in the West*, by Miss Giles. This is somewhat unfortunate. It is manifestly impossible for a book, intended for Juniors and based upon the Senior book of the same year, to be written until the latter is completed. The Senior book must be carefully read and studied in order that the material for the Junior book may be assembled. Hence it has come about that while courses on the Junior book are advertised at some of the summer conferences, there is very little probability that the book itself

will be ready for use in this manner. Under these circumstances it will be necessary for leaders at the conferences to use the Senior book.

In order to supplement that portion of Bishop Burleson's book which deals with the Immigrant, I am having prepared a series of monographs on the Church's work among various races of immigrants in this country. Miss Skinner of the diocese of Rhode Island, an expert on the subject of Church work among Italians, is preparing an account of our work among those people. Dr. Hammarsköld of Yonkers, N. Y., is doing a similar service with regard to the Swedes. Dr. Lacey of Brooklyn will prepare a pamphlet on the Greeks and Syrians; this latter will be an account of the relationship existing between our Church and the Greek and Syrian Churches in this country, rather than a description of any work which we are doing. As a matter of fact, there is very little that we can do, inasmuch as these two races are less gregarious than are either the Italians or the Swedes. They are also more carefully looked after by their own Churches.

It may be remembered that at its last meeting, the General Convention recommended to the Board of Missions that it establish a Department of Immigration under a Secretary who would give his entire time to that work. It has not yet been possible for the Board to act on this recommendation, but meantime it has seemed highly advisable that the Church should be informed as fully as possible of the present status of our work among those races that are most largely represented among our immigrant population.

MEETING OF THE EXECUTIVE COMMITTEE

THE meeting of the Executive Committee of the Board of Missions on June tenth was well attended. The treasurer's report showed a decrease in offerings of \$46,559, which is to be attributed in part to the change of date of the fiscal year. The parishes now having until December 31st to pay their apportionments are not at this time making strenuous efforts to complete them before their congregations scatter for the summer. Also the many other appeals now before the Church have undoubtedly had a share in the decrease in parochial offerings.

Besides a number of items of routine business, the committee had before it many matters of interest. The educational secretary brought up a proposed National Student Council to promote Church extension, religious education and social service among

college students. Dr. Sturgis and Deaconess Goodwin were appointed the Board's representatives at this council.

Through loans from the undesignated legacies and other sources, arrangements were made enabling Bishop Colmore to complete the second wing of the new buildings for Saint Andrew's School, Mayaguez, P. R., and permitting Bishop Kinsolving to pay off all indebtedness on the Southern Cross School at Porto Alegre, Brazil.

The China Medical Board has offered to provide \$17,625 for equipment and \$4,200 yearly for five years for the salaries of a physician and stenographer and toward maintenance of Saint James's Hospital, Anking. This offer was accepted with much appreciation and Dr. Harry B. Taylor was authorized to appeal for \$10,000 additional to secure the necessary equipment.

ANNOUNCEMENTS

CONCERNING SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of speakers is published. When no address is given, requests for the services of the speakers should be addressed to the Right Reverend A. S. Lloyd, D.D., 281 Fourth Avenue, N. Y.

Church Missions House Staff—The president and secretaries of the Board are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces—II. Rev. John R. Harding, D.D., 550 West 157th Street, New York. **III.** Rev. William C. Hicks, 1311 G Street, N.W., Washington, D. C. **IV.** Rev. R. W. Patton, D.D., P. O. Box 845, Atlanta, Ga. **VI.** Rev. C. C. Rollit, D.D., 519 Oak Grove Street, Minneapolis, Minn. **VII.** Rev. A. W. S. Garden, Box 318, San Antonio, Tex.

China: Anking—Dr. H. B. Taylor, Miss V. E. Woods (in Eighth Province).

Hankow—Deaconess Edith Hart, Miss Helen Hendricks (address direct: 5954 Drexel Avenue, Chicago), Miss Helen Littell (address direct: 147 Park Avenue, Yonkers, N. Y.).

Japan: Kyoto—Rev. J. J. Chapman. **Tokyo**—Deaconess E. G. Newbold.

Work Among Negroes—Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B.

Cooke, Portsmouth, Va.; Rev. E. H. Goold, Raleigh, N. C.; Archdeacon Baskerville, Charleston, S. C.

CONCERNING MISSIONARIES

Anking—Miss M. R. Ogden and Sister Helen Veronica sailed from Shanghai on regular furlough June 8 on S.S. "Empress of Asia."

Rev. and Mrs. T. L. Sinclair and family and Miss Elizabeth Barber are booked to sail on the S.S. "Colombia" on June 20 from Shanghai on regular furlough.

Cuba—Rev. William Watson, returning to Guantanamo, sailed on May 25.

On June 11 the Executive Committee appointed Miss Katherine P. Gass missionary teacher in the Cathedral School, Havana.

Honolulu—Miss Mabel R. Schaeffer sailed on furlough the end of May.

Philippines—Miss E. H. Whitcombe arrived in San Francisco on May 22 en route for England.

Mrs. K. M. Tryon sailed from Honolulu on May 10.

Rev. R. B. Ogilby is expected shortly from Baguio on furlough.

Porto Rico—Miss Frances Cuddy arrived in New York on May 10 en route for Pittsburgh for the summer.

Miss Ellen T. Hicks returned to New York on the S.S. "Brazos" June 12th, after three months' service at St. Luke's Hospital, Ponce.

Tokyo—Miss Marion S. Doane, new appointee, sailed on June 1 for her work in St. Luke's Hospital, Tokyo.

How Our Church Came to Our Country

XXXI. HOW OUR CHURCH CAME TO INDIANA

*By the Reverend William Burrows**

I. The Frontier

THE earliest history of Indiana is a part of the history of the fur traders. With only temporary settlements for protection from the Indians, who, up to the beginning of the nineteenth century, possessed the territory now comprised within the state, the population was very unstable. The year 1800 found very few settlers in what is now Indiana.

The Treaty of Greenville in 1795 had set aside for the Indians all lands within the state except a small tract six miles square where Fort Wayne now stands; a tract two miles square on the Wabash where the portage path from Fort Wayne struck the river; a tract six miles square on the Wabash at Quiatonomon; 149,000 acres at the Falls of the Ohio, known as Clark's Grant; and the land around Vincennes. Almost all the white inhabitants lived under the protection of the stockade at Vincennes; what farming was done was in the immediate neighborhood of that post.

Clark's Grant had been conveyed in 1776 to General Clark and his soldiers in payment for their services in capturing Vincennes and Kaskaskia in the French and Indian War. There were a few settlers here and numerous hunters, trappers and squatters along the borders of the Indians' land. In 1800 when territorial government was granted to Indiana the census gave a population of 6,550, but the land

within the territory was considerably larger in extent than that now within the state of Indiana. Of this number there were in and around Vincennes 2,497, including fifty traders and twenty-eight Negro slaves.

The first quarter of the century was a period of large increase in population. While the flow of immigration into Indiana during this period was increasing the population sixty-fold, while the breaking of old ties and the making of new ones in a new environment made a tremendous opportunity, our Church did nothing toward establishing herself in Indiana. It was not until 1823 that one of our clergymen officiated in Indiana as far as there are any records. This was probably the Reverend Mr. Pfeiffer, who baptized a child in Indianapolis in that year. In 1834 the records of the domestic committee of the Board of Missions show but one resident clergyman, probably the Reverend Henry M. Shaw at Vincennes. He was evidently a man of varied talents, for, seemingly more interested in politics than in the performance of his priestly duties, he was elected a member of the state legislature.

Between 1800 and 1835 when Bishop Kemper was consecrated for his great work in the Middle West came the great opportunity for the laying of foundations, but during this period for some reason or other our Church made no effort to gain a foothold in Indiana. When Indiana was admitted as a state in 1817 the population was 63,897. In 1830 the popu-

*The writer is indebted for much information as to the facts of early Church history in Indiana to the Reverend Willis D. Engle of Indianapolis.

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lation was 344,508. Under the French influence in the eighteenth century the Roman Church was the first in the field and did wonderful work in sincere attempts to ward off the evil effects of drinking and gambling from the Indians. The written records of the parish church in Vincennes date back to 1749. By 1839 under the Bishop of Vincennes the whole state was well organized in its Roman Catholic work. By 1832, the Methodists had more than 20,000 members with five presiding elders' districts and sixty preachers. There was scarcely a nook or corner of the state not reached by the famous circuit riders of this church. No other church grew so rapidly during the pioneer period. Their leaders and preachers were men of remarkable ability and have left evidence of their power not only in the organization of the church but on the political and educational institutions of the state. As early as 1798 the Baptists began their work and by 1833 they had twenty-one strong organizations or associations that formed the Indiana Baptist Convention. Every part of the state was reached by their ministers. The Presbyterians began their work in 1804. The Disciples Church had its origin in Indiana early in the nineteenth century. Thus at the time when our Church began any real work in Indiana the whole state was covered by other Christian bodies well established by a quarter of a century of real pioneer work. Today the church statistics of Indiana indicate by their numbers of members and their strength which Christian bodies were active during those very important first thirty years of the nineteenth century.

As a result of the failure of our Church, from whatever reason, to seize the opportunity presented by a moving population making new ties of all kinds, the work of the Church during the next thirty year period was very difficult. When Bishop Joseph

C. Talbot came as assistant bishop in 1865, the population of the state was about 1,170,000 and the communicants of the Church only 1,500. Strong ties had been formed in the earliest days which were not easily broken and the work of our Church started under a handicap which has never been overcome. This was and is now not merely the handicap of small numerical strength, but the handicap of ignorance of the meaning of the Historic Church and utter indifference on the part of those who have been won to her allegiance.

II. Laying Foundations

When Bishop Kemper was consecrated in September, 1835, he said there was but one "youthful missionary" in Indiana, and that not a brick, stone or log had been laid toward the erection of a place of worship. The "youthful missionary" to whom Bishop Kemper referred was probably the Rev. Melanthon Hoyt, who continued in the state until 1838, going first back to the East and then as a missionary for many years in Wisconsin and Dakota. Six weeks after Bishop Kemper's consecration he started toward the field of his future labors, passing through Southern Indiana on the way. To quote his own words: "Accompanied by my inestimable friend and true yoke fellow, the Rev. S. R. Johnson, I started from Philadelphia on the 3rd of November and visited Madison, Lawrenceburg, New Albany and Evansville on the Ohio, ascended the banks of the Wabash as far as Terre Haute, and went from thence through Illinois to St. Louis," where he assumed the duties of rector of Christ Church. He further says: "Early in December I went by water to Indiana and was detained there much longer than I expected in consequence of the freezing of the Ohio. I visited Evansville, New Albany, Jeffersonville, Madison, Indianapolis, Crawfordsville and Rich-



THE FIRST TRINITY CHURCH, MICHIGAN CITY
From a pencil sketch contributed by an unknown artist

mond, and returned from the interior of that state through a part of Ohio and by the Miami Canal."

In 1837 Bishop Kemper again visited Indiana, having called a convocation of the clergy, who then numbered seven, at Crawfordsville. During the session of the convocation he laid the corner stone of Saint John's Church, Crawfordsville, "the first Episcopal Church in Indiana." Though moved to another lot in later years and recently remodeled into a handsome and modern edifice, the "first Episcopal Church in Indiana" is still the home of a faithful and growing congregation. Bishop Kemper devoted the whole of the summer of 1837 to Indiana, visiting many places where now are parishes of the Church. The bishop says: "Had it not been for a call to another diocese, I should have been enabled to visit before winter every important village and neighborhood in the state."

The Reverend Samuel R. Johnson, who had accompanied Bishop Kemper

from Philadelphia, was a man of great learning and energy and of independent means. He located at Lafayette, which Bishop Kemper characterized as "a new and thriving place which was reputed to be sickly". He remained there for many years and upon the foundations which he laid is now the important parish of Saint John's, Lafayette. It is related of him that one of his neighbors burglarized his cellar and stole a ham. Upon the discovery of the theft, he reproached himself very greatly for allowing one of his neighbors to get into such straits as to be compelled to steal the necessities of life and immediately sent him a well-filled basket, telling the neighbor to call upon him if he was ever again in need.

In Indianapolis the first resident minister was the Reverend Melancthon Hoyt, who came in 1835, remaining but for a short time before he went to Crawfordsville. The Reverend Jehu Clay visited Indianapolis in 1836 and officiated for a time, but declined an

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invitation to remain. In July, 1837, the Reverend James B. Britton took up residence in Indianapolis, organizing Christ Church immediately. On the thirtieth of July, 1837, Bishop Kemper administered confirmation to four persons and celebrated the Holy Communion for the first time according to the forms of the Church on August fourth in the Indianapolis Court House. The first vestry of Christ Church was elected on August 21st, 1837, and the corner stone of the church was laid May 7th, 1838; the church was opened for worship, November 18th, and consecrated by Bishop Kemper December 16th, 1838. Concerning the church, Mr. Britton wrote January 1st, 1838: "Pews in our contemplated building have been sold to the amount of nearly \$4,000. A beautiful Gothic edifice, 38x54 feet, with a handsome tower, is under contract. My vestry is very active and interested and the choir is already quite creditable. A chant was attempted for the first time on Christmas Day. This was the first time, I believe, that Christmas was ever religiously observed here." The work flourished and four months after the consecration of the church building, the Rev. Mr. Britton wrote: "The church is well attended. After the Methodists we have the largest congregation and already we have a firm and respectable standing as a Christian denomination."

In the following twenty years the parish outgrew its home and the old church edifice was removed to make place for a new and larger church. In 1859, the rector at that time, the Reverend Joseph C. Talbot, afterward bishop of the Northwest, and later bishop of Indiana, wrote as follows: "The most marked event in the history of this parish during the past year has been the opening of our new church edifice. It has been erected at the cost of about \$20,000, and for architectural beauty and strict truthfulness in construction is not surpassed by any

church edifice in the West, perhaps by few anywhere."

Probably the first parish organized in the state was Saint Paul's, New Albany, dating from July nineteenth, 1834. "This little band, together with its few female members, were favored with the visits and services, from time to time, of several clergymen visiting or residing in Louisville." A missionary, the Reverend Ashbel Steele, was sent to them in 1838. The building of a church was begun in 1839.

The Reverend Archibald H. Lamon settled as a missionary in Evansville in 1836 and a church building was begun in 1839. Christ Church, Madison, was organized in 1835 and the church built and consecrated in 1839. The Reverend Gresham P. Waldo went to Richmond in May, 1837, with the expectation of remaining there, but his health giving out he was succeeded by the Reverend George Fiske in the following July. Saint Paul's Church was organized and \$3,000 raised to erect a church "the plan of which is an exact copy of the church in West Chester, Pa."

In 1838 the Domestic and Foreign Missionary Society sent the Reverend D. V. M. Johnson to a station which had been opened at Michigan City. Here he found "the Reverend Mr. Noble, a graduate of the General Theological Seminary, whose faithful labors have been productive of much good." Trinity Church continued to grow under Mr. Johnson so that in his first letter to the society he writes: "The large room which the congregation has neatly fitted up is almost full of attentive listeners to the preached gospel." This large room was in a building originally erected for a city hall. The congregation adapted it for a church and built a bell tower which projected into the dooryard of the adjoining dwelling house "for which rent was paid and the bell was rung on that side." During the next year Mr. Johnson writes of a visitation made by

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Bishop Kemper, during which the bishop "on three successive Lord's days consecrated three churches and held confirmation in each." The Sunday evening during the bishop's visit to Trinity Church was devoted to the cause of missions and the sum of fifty-two dollars, "the first collection for the cause of Missions in the West in our infant church," was sent to the missionary society. At the end of two years the mission felt itself strong enough to relinquish the aid of the missionary society and begin its life as a self-supporting parish. Mr. Johnson was also instrumental in founding the parish of Saint Paul at Laporte, about eighteen miles from Michigan City.

III. Indiana's Bishops

The preliminary convention for the organization of the diocese was held at Evansville in June, 1838, and adjourned until August in Madison. Nine parishes were reported as organized, four of which were represented by ten laymen, nine clergymen being present.

In 1841 in Christ Church, Indianapolis, Bishop Kemper was unanimously elected bishop of the new diocese. "Bishop Kemper expressed his thanks for the confidence and attachment which the convention reposed in him by their unanimous and unexpected vote. . . . Were there not," he said, "many and great duties connected with the episcopate to which the whole Church has called me and which were yet unaccomplished, I could not decline so sacred and useful a station." Until the diocese could choose another head, he promised to make an annual visitation to the parishes and missions.

Some idea of the work of the bishop and of its hardships can be gained from the following: "During the next morning I rode fourteen miles on horseback, through the rain, to fulfill an appointment which had been



THE CATHEDRAL AT INDIANAPOLIS

made for me fourteen miles from Evansville on the road to Vincennes." And again, "Perhaps it is right for me to mention that returning to St. Louis where duty called me, I was obliged to travel for forty-eight hours in succession on the mail bags in an open cart." The lot on which Saint James's Church, Vincennes, is built was the gift of William Henry Harrison, with whom Bishop Kemper "walked and talked" on one of his frequent missionary visitations. Although not a native of the state, the man who was to be our ninth president was at that time governor of Indiana.

Several attempts were made by the diocese to elect a bishop. In 1843 the Reverend Thos. Atkinson of the diocese of Maryland declined an election. In 1847 the Reverend Wm. Bowman was elected and in 1848 the Reverend Francis Vinton was elected



BISHOP KEMPER

*Bishop of
Indiana and Missouri*



BISHOP UPFOLD



BISHOP TALBOT

but both declined. However, in June, 1849, the Reverend George Upfold accepted. He became rector of Saint John's Church, Lafayette, which position he retained until 1854 when he resigned this rectorship in order to give his full time to the work of the diocese. In 1857 Bishop Upfold removed to Indianapolis and after ten years of effort an episcopal residence was built.

On account of the incapacity of Bishop Upfold by reason of ill health, an assistant bishop, Joseph C. Talbot, then bishop of the Northwest, was chosen in 1864. Bishop Talbot took the oversight of Saint Agnes's School for Girls in Terre Haute and resided therein until the final collapse of the school. Before the election of an assistant bishop, Bishop Upfold had been an invalid for years. Right valiantly did he fight for the upbuilding of the Church, but his hands were tied by his physical infirmities and lack of funds.

Bishop Talbot came to a field that had not been cultivated and found fallow ground. He was a man of jovial nature, a good mixer, not a great but a popular preacher, and if he had an outstanding gift it was in presenting the Historic Church in a way to catch and convince. Speaking the truth in

love he did set forth strongly the apostolic Church both in faith and ministry. The result is seen in the fact that during the first ten years of Bishop Talbot's episcopate the number of communicants more than doubled, increasing from 1510 in 1865 to 3200 in 1875.

Bishop Talbot was succeeded by Bishop Knickerbacker in 1883. The first ten years of Bishop Knickerbacker's episcopate also show a large increase—from 3,884 to 6,126 in 1892. From the coming into Indiana of Bishop Talbot in 1865 to the death of Bishop Knickerbacker in 1895 the proportion of communicants to population increased from 1 to 775, to 1 to 385, the population of the state having doubled in that period and the number of communicants having quadrupled.

In 1895 the Rev. John Hazen White was elected and consecrated bishop of Indiana and in 1899, after the division of the diocese, Bishop White became bishop of Michigan City and the Reverend Joseph Marshall Francis was consecrated bishop of Indianapolis.

IV. The Church at the Universities

The work of the Church in both the diocese of Indianapolis and the diocese



BISHOP KNICKERBACKER



BISHOP WHITE



BISHOP FRANCIS

of Michigan City is done under the handicap of misunderstanding and prejudice which was inherited from the earliest days. Slowly that prejudice is melting away and slowly the Church is coming into her own in many communities.

For the elimination of prejudice and making the Church known as she really is, in a state where she is weak, there is no greater opportunity than work among the student bodies of the state universities.

Indiana is noted for its large number of educational institutions. There are many colleges beside the two divisions of the state university at Bloomington and Lafayette. The Church in Indiana is thoroughly awake to the greatness of the opportunity which is presented by the gathering of large numbers of young men and women for study. At Lafayette, the Purdue University students are cared for by the parish church; the same is true at Wabash College in Crawfordsville and at Valparaiso University.

The most conspicuous effort toward student work has been made at the Indiana State University at Bloomington. There in 1909 a beautiful stone church was erected near the campus. The first contribution toward its cost was \$5,000 from the Men's Thank

Offering. Since that time Saint Margaret's Hall for girl students in the university has been the center of the Church's work. A vicarage has also been built. With this excellent equipment, the Church has been able to exert an influence on the student body which has spread to the four corners of the state.

Somehow the Church has not yet fully learned how to appeal to the "Hoosier". There are few large parishes and very many weak missions. Concerning the work carried on under the direction of the diocesan Board of Missions, Bishop Francis said, in his annual address in 1915, the following about the results achieved in the congregations which are technically classed as missionary and which are aided by missionary funds: "No one, unless he be actively engaged in it, can know the difficulties under which the mission work of the diocese is prosecuted. The distance between mission points is great; the cost of travel high. For example, the archdeacon's weekly itinerary covers about 400 miles; another of the mission clergy travels 180 miles to and from one station, and ninety to another. There are few places so situated as to be strategic centers of work. In the smaller com-

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munities the ebb and flow of the population renders the condition of the congregations precarious at all times. One year may show a relatively large increase and the next a serious decrease in numbers. In a measure the churches in the larger places suffer from the same cause, but in them the additions and removals are more nearly equalized. In spite of difficulties, however, a careful analysis of the reports published in the diocesan journal shows a substantial gain in our mission congregations. The result of such an analysis made recently gives an increase of 51 per cent. in the number of communicants in the organized missions now on our list between 1905 and 1915. A few concrete examples will be interesting. During the decade, in Trinity Church, Anderson, the communicants have increased from 75 to 106; in Saint John's, Bedford, from

19 to 154; in Trinity Church, Bloomington, from 31 to 101; in Saint George's, Indianapolis, from 58 to 121; in Trinity Church, Lawrenceburg, from 26 to 65. These are conspicuous increases — conspicuous not because of the large numbers involved, but of the ratio of increase, which is far in excess of that of the parishes of the diocese. With more men and more resources, excellent results could be achieved in many places. Without increased resources, our clerical staff cannot be enlarged and the field of operations cannot be extended."

Not only in Indiana, but in all the states of the Middle West, though the work is most difficult, the Church is building surely though slowly. Her influence in every community where she is represented is far beyond her numerical strength for she is sacrificing in order unselfishly to serve.

CLASS WORK

PREPARATION FOR THE LESSON

THE CROSSING, by Winston Churchill, gives a vivid account of the perilous journey made by General Clark and his soldiers to capture Vincennes. As showing conditions in Indiana at a little later period, there is nothing better than Edward Eggleston's *Hoosier Schoolmaster* and the less well-known *Hoosier Schoolboy*. Greenough White's *An Apostle of the Western Church* contains extracts from Bishop Kemper's letters about his travels in Indiana.

THE FIRST FIVE MINUTES

Ask the class if they know the popular name of Indiana. Who was the "Hoosier poet"? Tell them that James Whitcomb Riley wrote some of his best known poems while travelling about the state as an itinerant sign painter.

TEACHING THE LESSON

I. The Frontier.

1. Who were the first settlers in Indiana?
2. What churches were first in the field?
3. Tell about the circuit riders.
4. What other Christian bodies were active in religious work?

II. Laying Foundations.

1. What great bishop was the first to have charge of Indiana?
2. Tell an anecdote about his travelling companion.
3. Who was our first resident minister in Indianapolis, and where did he afterwards do famous pioneer work?
4. Which was the first Episcopal church in Indiana?
5. How was Trinity Church, Michigan City, begun?

III. Indiana's Bishops.

1. How many attempts were made to procure a bishop, and who finally became Indiana's first bishop?
2. Who came to help Bishop Upfold?
3. Tell about the growth of the diocese under Bishops Talbot and Knickerbacker.
4. When was the diocese divided and who are now the bishops of Indianapolis and Michigan City?

IV. The Church at the Universities.

1. For what is Indiana noted?
2. Where are her universities situated?
3. What work has our Church in university towns in the state?
4. What church was begun by means of the Men's Thank Offering?

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



SAINT HILDA'S GIRLS AT DRILL
Celebrating the sixth anniversary of the founding of the Republic

SAINT HILDA'S SCHOOL

By E. Mildred Buchanan

SAINT HILDA'S school girls have just celebrated the sixth anniversary of the founding of the Republic. After a patriotic service they saluted the flag; and as they made their bow to their country's emblem, an onlooker's heart thrilled as she thought what loyalty to God and country in these girls might mean in the history of China.

It is the policy of the Church in China to develop strong centers from which the work radiates. Wuchang is one of these centers. It is a walled city in the province of Hupeh in central China, situated on the Yangtze

River, opposite the two cities of Hanyang and Hankow. It has no foreign concessions like Hankow, and the only foreign residents are the missionaries, of whom there are a goodly number. And this is as it should be because Wuchang is the provincial capital, politically and educationally a most important city.

In Wuchang the Church is represented not only by clergy and evangelistic workers, but by three institutions—two of learning and one of healing. The Church General Hospital is familiar to readers of Church papers because so much has recently

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been written about it in connection with the fine new building that is going up. Boone University provides Christian education for boys and young men in its preparatory and college departments. The Church also has a school for girls, which perhaps is not so widely known in America as the two institutions just named; but it is by no means less important. It can compete favorably with our college preparatory schools in America, though, of necessity, the curriculum is very different.

The need for Saint Hilda's School is a self-evident fact if the life of the young Church in China is to grow and deepen. If the women in China are to have more and more influence, how necessary it is for them to develop a true Christian womanhood and to learn the great lesson of service to others. The majority of the students are daughters of Christian parents; and surely, these need the help of a strong Christian environment in the formative period of their lives.

The growth of the school is steady, and it is contrary to the policy of the principal to take in more new students than can reasonably be assimilated into the life and spirit of the school. At present in round numbers there are two hundred girls and they live in the school. They are just as responsive as any American girls and are so eager to learn that they are willing to work far harder and more continuously than the girls at home; though, naturally, they are greatly handicapped by their lack of background in Western education. Incidents in class often emphasize this fact. After a teacher in a history class had dwelt at some length upon the lake dwellers in Switzerland, a girl who had been paying close attention looked up and said, "Robinson wrote so much about that because he was so long on an island, didn't he?" With a straight face the teacher explained that Rob-

inson, the historian, was not the same as Robinson Crusoe of whom she had read in one of her Chinese books.

Saint Hilda's has about four acres in the compound and is situated just about fifteen minutes' walk from the Little East Gate of the city and about a five-minute walk from the Big East Gate. Surrounding it are vegetable gardens and ponds. From our windows the views over the compound wall are most beautiful. In the distance on the east are hills and a picturesque pagoda; on the south is a hillside covered with graves and crowned with a Taoist temple; on the west is the city wall and the Little East Gate; and on the north lotus ponds and gardens. The sunsets behind the city wall are exquisite. Surely, we of Saint Hilda's are fortunate in our outlook.

There are five buildings on the compound—the school building itself which is well equipped, the residence for the foreign faculty, a small isolation hospital, a gymnasium, and the gate house where the Chinese men teachers live and where a small day-school is carried on for the benefit of the village children. There is no chapel; but it is our hope that some day we shall have one. At present, the early celebration is held in a room we call the oratory. However, that is not large enough for all the girls and Morning Prayer on Sunday is held in the assembly room where we have daily morning and evening chapel and where the girls study at night and on great occasions have their dramatic performances.

The story of Saint Hilda's would not be complete without a word about our one hardship, the weather. It is intensely hot in summer, but as all the unmarried women are expected to have two months' vacation, when they can go to the hills for a good rest, the summer is by no means unbearable. But the winter, which in itself with proper heating stoves should



THE LITTLE GIRLS HAVE TROUSERS AND THE LITTLE BOYS HAVE SKIRTS

present no problem, is awful, and I use the word advisedly. What would you think of sending your children to school where the thermometer sometimes went below the freezing point, but where the children had no fire by which to get warm at any time in the day? Well, the result is what one would have a right to expect, chilblains that become great open sores and have to be dressed by the nurse. The thing that is incomprehensible is why such a state should exist. If you ask about it the only reply you get is "Money" and "The Chinese are not used to heat." To be sure the question of money is a serious one; but I don't believe for a minute the people at home want their missionaries nor the children to whom they minister to suffer from cold, when coal is no more expensive in China than it is in America. As to the question of the Chinese not caring for fire, all the girls say they have charcoal braziers in their homes. The authorities of the municipal school for Chinese in Shanghai have decided that the children cannot assimilate what they learn without some heat.

Custom we know is the hardest thing in the world to overcome; and the missionaries, many of them, are afraid to break away from what they did in the good old days when they first came to China. But in one school that has been recently started, they have some heat, not what we should call heat at home, but the chill is taken off; and the report this last year was not one chilblain.

Aside from the actual sores and discomfort caused by no fire, it stands to reason that it is difficult to concentrate one's attention upon the "three R's" when one's whole attention is occupied with the numbness of one's hands and feet. The children suffer and the teacher suffers, but the children are the worst sufferers, for the foreigner has the privilege of paying for her own private fire. She can get warm between classes. As I sit in chapel and see all the children, some that seem mere babies, my heart aches at the thought of how they will stand the cold. Padded clothes are something, but they are not to be compared to a fire for warming the human body.

WAR WORK*

IF it were only possible to share with the readers of these pages the good things that are happening they would have the joy that has come to the secretaries over the way in which the plan is being received and acted upon.

It is good to have such commendation as Bishop Matthews expressed in his letter to Bishop Lloyd: "I feel that the plan is a most promising one and may produce wonderful results," or that of Bishop Mikell, "I have seen the plan and am enthusiastic over it and will cordially commend it to the clergy."

It is a joy, too, to see the way many officers are taking hold of it. There is generally full realization of the difficulties but also as full recognition of the possibilities and then determination to do the work. One feels that not the least good in it all may come because we must forget ourselves in the task. If all branches undertake it in the spirit of the one which sent this message it will mean much: "The Colorado Branch of the Woman's Auxiliary to the Board of Missions wishes to pledge their co-operation in the new War Work Plan promising to do their utmost to make it a success in this diocese. We all feel that as Churchwomen we should be doing more than Red Cross work, and we will all do more from now on."

The leaders in New Jersey suggested a training class at the Church Missions House and this was held on June sixth and seventh when such subjects were considered as "War and the Time of Reconstruction", "Spiritual Power", "Prayer and the Messengers".

It is not possible in a short article to report as we wish we might on all

the points but it is fair to say that the response met so far assures us that no mistake was made in believing two facts about the Auxiliary:

First, that deep down in most of the hearts of its members is a longing to do something at this time which should be worth calling "the war work of the Woman's Auxiliary".

Second, that we were not wrong in believing that the Auxiliary can make and is eager to make in this way a great contribution to the life of the Church.

If this is the answer to prayer as Bishop Lloyd suggested, the answer to the prayers made in the Pilgrimage of Prayer, it may be that we shall dare to accept the statement with which he closed his address to the leaders—"With you rests the most beautiful thing that has come into the American Church since the war began and if you put all your sympathies in the movement it will mean that you will never go anywhere without bringing a blessing."

THE ADVENT CALL AND SUMMER CONFERENCES

IT is hoped that at least one leader for the Advent Call from every diocese will attend the conferences this summer. Classes for these leaders have been planned at the following conferences:

Cambridge, June 21st to 28th. Miss Tillotson.

Geneva, July 1st to 14th. Miss Lindley. Racine, July 17th to 25th. Miss Tillotson. Sewanee, August 6th to 13th. Mrs. Biller.

Blue Ridge, June 25th to July 4th. Dr. Sturgis.

Silver Bay, July 5th to 14th. Miss Tillotson.

Estes Park, July 12th to 21st. Mrs. Biller.

Asilomar, July 16th to 25th. Miss Lindley. Lake Geneva, July 24th to August 4th. Mrs. Biller or Miss Matthews.

Seabeck, July 30th to August 8th. Miss Lindley.

*From now till the special war work of the Woman's Auxiliary is ended we shall put reports of this work and suggestions for it in THE SPIRIT OF MISSIONS.

EVOLUTION—NOT REVOLUTION

By Frances H. Withers

IN 1889 the Board of Missions authorized the Junior Department of the Woman's Auxiliary. At the Triennial of 1913, it was suggested that the Junior Department should consist of three sections graded according to age. In 1916 a plan was proposed for closer co-operation between the Church-school and the Junior Auxiliary. This is what is known as "The New Junior Plan." At Saint Louis it was thought by many to be impossible, difficult, impracticable, yet, as an experiment its trial was advocated. As an experiment it is growing and developing, but no authorized change can be made until 1919. If the plan is then approved it will be officially adopted by the Church.

The Junior Auxiliary was started to be an auxiliary to the Board of Missions which, literally translated, is a "help" to the Board of Missions. The aim of the Auxiliary is to "pray for missions, to study about missions, and to give to missions." Can we not construe this aim in its larger sense and feel that the auxiliary is indeed a help to the Board if it should pray for and study about the Mission of the Church as a whole, expending its efforts in any field whatsoever, provided such efforts are always undertaken in the name of our Lord?

When the Junior Auxiliary was started little was done in the Church-school for missions beyond sporadic teaching and the collecting of the Lenten Offering. It was then easy and proper to confine the work of the Junior Auxiliary to work under the Board of Missions. There has gradually developed, however, in the minds of those who are interested in the religious education of the child, the consciousness that this is not adequate, that a more thoroughly rounded de-

velopment of the child's whole nature is necessary. Two great factors are to be considered in this relation—the world-wide war and the *Christian Nurture Series*. When the Junior Auxiliary began its work, no one ever dreamed of the necessity of war work for the children, but surely now we wish the child to feel that the Church stands back of his patriotic service. It has been said that our country has passed through three stages: First, that of neutrality; second, when we entered the war in defense of our rights; third, as we fought to make the world safe for democracy and that now we are entering the fourth stage, to make a democracy whose center is Christ. If this is so, every bit of patriotic service rendered by the boys and girls of the Church is helping to win the world for Christ.

At no time has there ever been a greater opportunity than the present for making the call of missions real to the boys and girls of the Church. They see that their country needs the help of everyone, if it is to win the war. It has not called for ten *per cent.* of its people to sacrifice their comfort to help in its warfare. It has summoned everyone, and we would be poor patriots if we did not respond. So it should be with the call of the Church. It summons, not ten *per cent.* of its youth, but every single boy and girl. Each one should feel that he is summoned by the Church. He should realize that in this period of world-wide war our missions must be taken care of. We can drive this home if we recognize strong patriotism, which exists in the child. In the face of war demands, great numbers of people are letting go their interest in supporting the Church's work. They are doing so because they do not see that the Mis-

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sion of the Church is vital to humanity and democracy, the very things for which we wage war. They do not see this because they have a narrow conception of the Church's interest.

Can we not counteract this dangerous influence in the lives of the boys and girls by making the Mission of the Church the central motive of his patriotic service? Boys and girls should feel that the big things of life are connected with the Church. They should realize their responsibility and their share in the maintenance of the Church, that she looks to them for assistance in the spread of the Kingdom. If the Church is to go triumphantly forward in the reconstruction period after the war, she must bend every energy towards preparing her young people for the supreme opportunity that will then be hers.

The coming movement in the Church-school (Sunday-school) is bound to make the idea of "service" to men in Christ's name central and regulative. The Board of Missions should gather to itself the impetus of this entire motive and not merely the fraction which concerns the Board's financial problems. In the *Christian Nurture Series* of lessons the child is taught to accept certain responsibilities in the five fields of Christian service—the parish, the community, the diocese, the nation, the world. The training begins in the kindergarten and continues through the senior school. This is creating in him a sense of missionary-mindedness that must have its outlet in action. It is hard to make a child see why, as a member of the Auxiliary, he cannot work for a particular school, or hospital, in his own city or country, when the Auxiliary itself urges him to help in a similar need in China or Alaska, or why the Board apparently considers one its mission and not the other. This is only creating an artificial barrier in the mind of the child, who should think of the Board in sympathy with every effort he makes in

the name of the Master. He should have good reason to believe that the Board of Missions as the representative of the Church in action is concerned in every enterprise which expresses the Mission of Christ, even though the particular object is not supported by the Board. Little children especially need the concrete training of responding to needs of the parish and community in order to understand the needs of the outside world. The older boys and girls can thoroughly understand their relation to the Board and should assume their obligation towards it. This broader conception of the Mission of the Church will certainly in the end lead up to a greater loyalty to the Board and its work.

The question of money is one that frequently arises. "How is the money to be paid?" and "How do we get credit?" assumes that money, not the training of the child, is the first consideration. It was well said recently "That until we quit working for credit and begin to work for Christ there is not much chance of doing really creditable work." Giving in required amounts will come of itself if we make clear the reason for giving. The child's growing missionary intelligence and activity will in due time bring all the money which is needed.

This brings us to the aim of the Junior Auxiliary plan, which is simple, but far-reaching. In effect, it is to have all the boys and girls of the Church in the Church's Missionary Army, the aim of which is to win the world for Christ.

There are three points which should be emphasized: First, that the plan is an extension of the Church-school (Sunday-school) on week days; second, that it is an uniform way of training the young life of the parish; third, that there must be distinct co-operation with all the central agencies of the Church.

In order to develop adequately the missionary interest of Church boys

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and girls, it is necessary to work from the basis of the Church-school. This as the most inclusive organization is the point of departure for any successful effort to co-ordinate the activities of the young life of the parish. The need for an extension of the Church-school into a week-day session is the only way to secure time for the necessary additional study of missions and of missionary activity. It is merely doing under another name and for all the children of the parish what

is now done for a few under the name of the Junior Auxiliary.

The goal of our endeavor is to produce missionary-minded Christians by training our boys and girls to realize that, whatever they do for others in the name of the Master, is done for the greater glory of God and His Son Jesus Christ. If we accomplish our purpose, the Church of the near future will be made up of men and women filled with the Spirit of Christ, which Spirit is one of universal love showing itself in service to others.

A SUGGESTION FOR NEXT YEAR'S PROGRAMME

The following report is that on which Ascension Branch, Fall River, Massachusetts, based its work during the past winter. It is hoped that the practical suggestions which it contains may be found helpful to other branches in making plans, and that its spirit of courage and devoted service may point the way to fresh efforts.

WE recommend that next year be made a banner year in the life of our branch—a year of wonderful growth—a year in which each member will pledge to work unceasingly to make missions and work for missions a vital part in the life of every woman in this parish. The destructive forces at work in the world today make us see missions in their true light. The great and appalling thing about war is that it is destructive—it is satanically wasteful. War is negative. The antidote for destruction is construction. The antidote for a negative force is a positive force. He who knows the compelling power of the Gospel knows that every mission is constructive, that it is positive. Every mission station is a visible proof of our Lord's words "I came that they might have life—and that they might have it more abundantly." In the face of this awful world-war every Christian sees his time of opportunity, sees his time of testing. Let

us, as members of the Auxiliary, lay hold of this wonderful opportunity to prove our loyalty. Missions must be developed as never before if the world is to be saved. Shall we consecrate ourselves to the task?

If we are to pledge ourselves to renewed and greater efforts then the year will naturally open with a corporate Communion.

That efforts may be made as soon as possible to give more women the privilege of membership in our branch we suggest that a given week be set aside as membership campaign week—the plans for the campaign to be in the hands of an executive committee composed of the officers of the branch.

As soon as possible after the membership campaign your committee suggests that there be a missionary dinner in the parish house with some missionary for after dinner speaker. The price per plate at the dinner should be sufficiently high to cover all expenses, including those of the speaker. Some

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members on your committee feel quite keenly that the whole subject of missions has suffered in the past from the fact that many missionary speakers of rare excellence have been offered to audiences "free of charge." As we all know the audiences on such occasions have often been shamefully small—and the offerings for missions shamefully smaller. Would it not be well to turn about in the way suggested—at least for an experiment—and help people to realize the worth of missionary speakers?

We also suggest that during the year four special missionary meetings be held, two in the afternoon and two in the evening. For these meetings speakers from a distance should be secured if possible, and all nearby Auxiliary parish branches be invited to attend.

During the past year all-day sewing meetings have met with special favor. We, therefore, advise that four such meetings be held during the coming year.

Your committee in trying to meet all the various needs of the branch has felt that there is a very important call for a mission study class. As Lent is such a very full season we suggest that the Advent season or a part of it at least be specially given over to this work and that some one of the regular courses of study prescribed by the Church be pursued. We think a course of six lessons would prove very helpful. The class should be limited in number to not more than fifteen, members being received in the order of their application. *No one should join who is not willing to do the regular study work, and no one should join who is not willing to make an effort to be present at each of the six meetings.*

As there is also in our branch a very distinct call for programme meetings your committee recommends that the meetings in Lent be of that character.

Your committee wishes to ask you carefully to consider the forming of an evening branch of the Auxiliary this year; because if we are to go out to all the women of the parish with a cordial invitation to join in our mission work, it is only reasonable that we should offer them an hour for meeting which is not prohibitive. May we not look for some present member of our branch to make as her special missionary offering this year the leadership of an evening branch, under the general direction of our president? Here truly is an opportunity for home mission work!

Your committee, in planning the year's work, has felt that most will be accomplished if we bear in mind the general working principles of *sub-division* of work, and *concentration* of effort. This means that, so far as possible, we shall try to make individual members responsible for individual parts of the work, and that we shall do one thing at a time, and do it thoroughly.

As the year is to open with a corporate Communion, so we feel that it should close; and we suggest that at eight o'clock celebration, on the Sunday immediately following the last regular meeting of the year, the members of the Auxiliary make their corporate Communion.

In concluding our recommendations, we wish to bring to your attention the evident need that exists for a Parish Executive Board of Missions. Work for missions in one form or another is already undertaken in four or five of our parish organizations. But there is no correlation. Furthermore, mission work should be introduced into other societies in the parish. Could we not secure the desired correlation, and extend the work, if there were a central board composed of delegates from each and every parish organization? We close, therefore, with a question—upon the answer to which we feel much depends.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-nine dioceses, including missions to the Indians and to the negroes to pay the salaries of thirty-two bishops, and stipends to about 2,584 missionary workers, domestic and foreign; also two general missions to the Swedes and two missionaries among deaf mutes in the Middle West; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from November 1st, 1917, to June 1st, 1918

DIOCESE OR MISSIONARY DISTRICT	Appportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to June 1st, 1918	DIOCESE OR MISSIONARY DISTRICT	Appportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to June 1st, 1918
PROVINCE I.					
Connecticut	\$66,751	\$31,698.27	Alabama	\$9,847	\$3,333.38
Maine	5,699	1,165.49	Atlanta	7,644	2,493.19
Massachusetts	101,370	53,034.78	East Carolina	5,270	6,050.73
New Hampshire	7,627	2,518.12	Florida	5,600	891.07
Rhode Island	28,535	15,534.86	Georgia	5,133	2,760.84
Vermont	6,307	2,028.07	Kentucky	9,647	3,818.48
W. Massachusetts	17,962	8,111.29	Lexington	3,186	1,582.58
	\$234,251	\$114,090.88	Louisiana	10,110	3,576.98
PROVINCE II.					
Albany	\$35,444	\$9,529.84	Mississippi	6,236	2,653.63
Central New York	30,342	11,366.86	North Carolina	9,247	5,000.49
Long Island	74,544	21,134.48	South Carolina	11,251	5,643.88
Newark	54,165	30,344.53	Tennessee	10,332	3,313.59
New Jersey	35,705	12,343.09	Asheville	2,854	1,516.29
New York	318,405	140,709.82	Southern Florida	3,526	2,610.29
W. New York	35,123	10,514.04			
Porto Rico	205	203.45			
	\$583,933	\$236,146.11			
PROVINCE III.					
Bethlehem	\$26,333	\$10,737.66	Chicago	\$66,076	\$17,344.38
Delaware	6,378	3,993.68	Fond du Lac	4,913	1,187.24
Easton	3,799	1,578.09	Indianapolis	5,576	2,148.70
Erie	8,554	3,215.58	Marquette	3,102	1,193.81
Harrisburg	12,789	3,603.05	Michigan	21,904	11,019.07
Maryland	41,637	16,943.83	Michigan City	3,566	995.60
Pennsylvania	169,817	84,693.35	Milwaukee	12,685	3,253.45
Pittsburgh	30,829	7,955.38	Ohio	29,960	12,119.57
Southern Virginia	24,947	9,583.43	Quincy	3,611	1,364.14
Virginia	19,282	15,112.17	Southern Ohio	20,038	8,371.53
Washington	30,884	12,402.06	Springfield	4,584	2,120.96
W. Virginia	8,320	5,350.28	W. Michigan	7,625	2,991.22
	\$383,569	\$175,168.56			
				\$183,640	\$64,109.67

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to June 1st, 1918	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to June 1st, 1918
PROVINCE VI.					
Colorado	\$11,424	\$4,044.75	California	\$15,192	\$3,065.03
Duluth	4,361	2,261.62	Los Angeles	18,112	6,025.69
Iowa	10,472	1,365.37	Olympia	6,354	1,253.30
Minnesota	19,667	4,543.91	Oregon	4,567	1,327.87
Montana	6,612	3,177.69	Sacramento	2,907	600.58
Nebraska	5,022	1,188.70	Alaska	1,050	403.42
North Dakota	2,312	1,484.69	Arizona	2,012	1,160.36
South Dakota	4,086	2,822.54	Eastern Oregon	808	338.17
Western Colorado	743	336.87	Honolulu	2,097	.60
Western Nebraska	2,013	683.65	Idaho	2,578	1,155.68
Wyoming	3,526	953.35	Nevada	923	124.20
	\$70,238	\$22,863.14	San Joaquin	1,791	512.64
			Spokane	3,100	644.08
			Philippines	466	52.50
			Utah	1,210	72.00
					\$63,167
					\$16,736.12
PROVINCE VII.					
Arkansas	\$3,923	\$2,065.22	Anking	.....	\$7.00
Dallas	4,474	1,727.67	Brazil	292	18.23
Kansas	5,372	1,107.51	Canal Zone	233	204.65
Missouri	17,015	7,059.20	Cuba	933	570.75
Texas	9,577	4,881.27	Hankow	.....	7.37
Western Missouri	5,413	1,702.95	Kyoto	.....	90.43
West Texas	2,853	1,147.17	Liberia	466	240.00
Eastern Oklahoma	1,750	876.67	Mexico	117	150.00
New Mexico	1,485	717.47	Shanghai	.....	310.00
North Texas	972	405.92	Tokyo	.....	118.07
Oklahoma	1,220	616.12	European Churches	583	21.20
Salina	1,020	460.20	Foreign Miscellaneous	.....	21.46
	\$54,974	\$22,767.37		\$2,624	\$1,759.16
			Miscellaneous	\$1,676,279	\$7,461.68
			Total	.....	\$706,348.11
			Received on account of 1917	.....	9,328.30
			Total	.....	\$715,676.41

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	7 MONTHS TO JUNE 1, 1917	7 MONTHS TO JUNE 1, 1918	INCREASE	DECREASE
1. From congregations	\$476,109.15	\$409,698.16	\$12,346.77	\$66,410.99
2. From individuals	58,123.23	70,470.00	6,843.14	
3. From Sunday-schools	156,348.63	163,191.77		
4. From Woman's Auxiliary	80,632.96	72,316.48		8,316.48
5. From interest	77,099.43	84,724.11	7,624.68	
6. Miscellaneous items	5,763.90	7,117.18	1,353.28	
	\$854,077.30	\$807,517.70		
7. Woman's Auxiliary United Offering	58,000.00	58,000.00		\$46,559.60
	\$912,077.30	\$865,517.70		\$46,559.60

APPROPRIATIONS FOR THE YEAR

NOVEMBER 1ST, 1917, TO DECEMBER 31ST, 1918

Amount Needed for the Year

To pay appropriations as made to date for the work at home and abroad (including estimated extra cost of exchange in China)..... \$2,266,732.65
Deficiency in amount to pay appropriations last year..... 143,309.20

Total receipts to date applicable on appropriations of which from Undesignated Legacies, \$2,410,041.85
1917, \$32,423.62, from Designated Legacies, \$2,816.96..... 900,758.28

Amount needed before December 31st, 1918..... \$1,509,283.57

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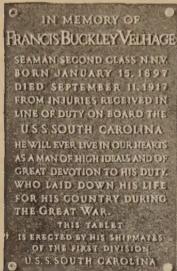
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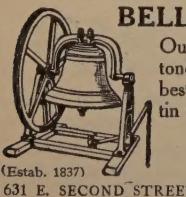
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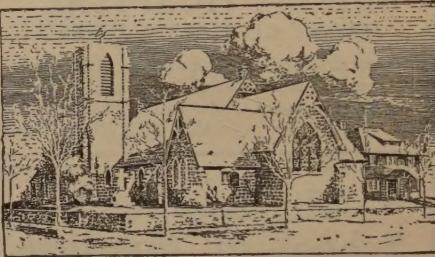
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